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Lisa Desjardins Michaud, Rédactrice

Denise Larson

Charles Francis

Annette Paradis King

Virginie Sand

See next page for additional authors

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Authors

Lisa Desjardins Michaud, Rédactrice; Denise Larson; Charles Francis; Annette Paradis King; Virginie Sand; Evelyn Lachance; Pearley Lachance; Juliana L'Hereux; Jim Bélanger; Albert Marceau; Linda Marks; and Anne Marie Leonard

Le FORUM

“AFIN D’ÊTRE EN PLEINE POSSESSION DE SES MOYENS”

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*Huguette Labbé Doherty (1942-2008)
En Californie, le 17 mars 2008, à la suite d’une
longue maladie, s’éteignait paisiblement, entourée de
sa famille, Huguette Pauline Labbé. Elle rejoint ses
parents feu Donat et Marie-Rose inhumés au cimetière
de l’Assomption, ainsi que son petit-fils Jackson sous
d’autres cieux. Huguette est née dans la maison fa-
miliale d’autrefois dans le Rang-Saint-Pierre près
de Saint-Georges. Outre son époux Richard Doherty,
elle laisse dans le deuil ses enfants Kelly (Walter)
et Scott (Melissa); ses petits-enfants adorés Finn
et Maggie; sa soeur Lilianne (Wayne) et ses frères
Yvon (Renée) et Marcel (Judy). Elle laisse également
dans le deuil plusieurs cousins, cousines et ami(e)s.*

Vos témoignages de sympathies peuvent se traduire par un don sujet à dégrèvements d’impôts, à la mémoire et au nom de Huguette P. Labbé, et envoyé à la fondation de l’Université du Maine, fonds Centre Franco-Américains Huguette P. Labbé Franco-American Centre Fund, One Alumni Place, Orono, ME 04469-5792.

Le Centre Franco-Américain fondé et sous la direction de son frère Yvon, oeuvre depuis plus de 30 ans pour faire connaître et faire mettre en valeur l’histoire, l’expérience, et la contribution des dizaine de milliers d’anciens Canadien Français qui sont venus s’établir dans le Maine et ailleurs en Nouvelle Angleterre, tel que la famille Labbé.

La vie de Huguette, cette grande dame courageuse et d’une dignité inébranlables, sera célébrée à St- Georges-de-Beauce cet été.

***Ce numéro de Le Forum est dédié à la douce mémoire de
Huguette Labbé Doherty, soeur de Yvon Labbé***

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Le Centre Franco-Américain
Université du Maine
Orono, Maine 04469-5719
Lisa_Michaud@umit.maine.edu
Téléphone: 207-581-FROG (3764)
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Les lettres de nos lecteurs sont les bienvenues — Letters to the Editor are welcomed.

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L'équipe de rédaction souhaite que *Le Forum* soit un mode d'expression pour vous tous les Franco-Américains et ceux qui s'intéressent à nous. The staff hopes that *Le Forum* can be a vehicle of expression for you Franco-Americans and those who are interested in us.

Le Forum et son staff — Universitaires, gens de la communauté, les étudiants --Angel, Naomi et Aric.

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Les Français d'Amérique / French In America

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The history of Franco-Americans has been omitted for generations from the history books due to the politics and discrimination Francos faced in employment and social settings.

The history of Franco-Americans, like Native Americans, has long since been left out of school curriculum so our younger generations are becoming less aware of their roots, their language and their history.

Franco-Americans have a proud ethnic heritage that needs to be preserved.

The history of the Franco-Americans is not complete without the inclusion of the voices that lived the experience. To that end, the Franco-American Oral History Archives is to create and preserve a more complete record of the history of Franco-American experience in the northeast by preserving recorded interviews, the recollections and experiences of all who are Franco-American.

The mission of the Franco-American Oral History Archives is two-fold.

The mission of the Franco-American Oral History Archives is to develop, collect, archive, and make available to the public oral documentation pertaining to the personal, regional, ethnic and political histories of Franco-Americans. As a public history, it is to connect the academy with the community by promoting family/community studies, historic preservation, heritage tourism and high-technology media in order to enrich historical understanding in public memory.

L'histoire des Franco-Américains a été omise des livres d'histoire depuis plusieurs générations à cause de la politique et la discrimination auxquelles les Francos ont fait face dans leur situation d'emploi et leur milieu social.

L'histoire des Franco-Américains, tel que celle des Amérindiens, depuis longtemps sont absentes du curriculum de nos écoles. Il en résulte que nos jeunes deviennent de moins en moins conscient de leurs racines, leur langue et leur histoire.

Les Franco-Américains possèdent un fier héritage qui doit être préservé. Absente les voix de leur vécu, l'histoire

des Franco-Américains est incomplète. À cette fin, les Archives d'histoire orale franco-américaine se veut un moyen de préserver et d'enregistrer l'histoire de l'expérience franco-américaine du nord-est en conservant les entrevues enregistrées, le souvenir et l'expérience de tous les Franco-Américains.

La mission des Archives orales franco-américaines a deux volets. Dans un premier temps, c'est de développer, de collectionner, d'archiver, et de rendre disponible au grand public une documentation orale se rapportant à l'histoire personnelle, ethnique, politique, et

régionale des Franco-Américains. Dans un deuxième temps, et comme histoire publique, c'est de relier l'académie avec la communauté en promouvant les études communautaires et de familles, la préservation historique, l'héritage touristique, la technologie de pointe des médias, ceci afin d'enrichir la compréhension historique de la mémoire collective publique.

*This site is under
construction, please bear
with us!*

*Veuillez patienter, ce site
est en pleine construction!*

Quebec, a City of Superlatives

By Denise R. Larson

Quebec is a small city and the only fortified one in North America. The wall that encloses Quebec is thirty-five feet high and about two miles long. Inside its confines are Upper Town, which includes the Citadel on Cap Diamant and the area north of it; and Lower Town, which lies between the cliffs of Cap Diamant and the Saint Lawrence River.

In Upper Town, the Chateau Frontenac occupies the site of Fort St. Louis, which was built by Samuel de Champlain and his men to protect a trading post that was founded in 1608. The apothecary Louis Hebert built a stone house near the fort. From his home he dispersed medi-

cines to the residents of the post and served in many civil capacities. His wife, Marie Rollet, welcomed orphan Native American children and ran a school for them.

Champlain built his l'Habitation in Lower Town in order to have easy access from the river to the trading post for the hunters who brought in furs and for the ships from France that brought supplies and trading goods to Quebec. The church Notre-Dames-Des-Victoires in the Place Royale stands on the site of the trading post. The courtyard of the square is the former location of Champlain's garden. The church, built in 1688, is considered the oldest one in Canada.

For more superlatives, the street called Sous-le-Cap is only eight feet, ten inches wide, and is considered the narrowest street in North America, which is not surprising as it is one of the oldest, too. However, the oldest street in Quebec and the oldest commercial street in North America is thought to be Rue du Petit-

Champlain, which served as the main thoroughfare during seventeenth-century.

Quebec City is old, and it sits along the Appalachians, the world's oldest mountains, which have been so worn down by weather and time that they are not much more than rolling hills in most places. Forests cloak them. Hiking trails weave through them. People love them. People love, too, the history and quaintness of old Quebec. We hope that la belle ville will have a very happy 400th anniversary.

Denise R. Larson can be reached at francadian@yahoo.com. She is the author of Companions of Champlain: Founding Families of Quebec, 1608-1635, published by Clearfield Company of Baltimore; 1-800-296-6687; www.genealogical.com; Item #9914. \$22.95 plus \$4 postage and handling.

Edouard "King" Lacroix And his impossible Umbazooksus and Eagle Lake Railroad by Charles Francis

(NDLR: This article first appeared in the Discover Maine, Vol. 5, Issue 1. The photos accompanying this article are used with permission from the Patten Lumberman's Museum).

Eagle Lake is one of the most beautiful lakes in Maine, even if its waters are a light shade of tea-brown. The tea-brown color is the result of some 100 years of logging. Over that period giant logs were left behind by various logging companies to sink to the bottom. It is tannic acid from the decomposition of the logs which is the most likely source of the discoloration.

The Eagle Lake region is famous for a number of reasons. In 1846 Henry David Thoreau got this far on his trip to the Allagash. Then, long after Thoreau came here with his Indian guides, some adventurers claim to have seen strange lights in the sky, describing them in ways so that even today, die hard UFO-ologists continue to make pilgrimages here in hopes of seeing flying saucers. The region is also famous for the Umbazooksus and Eagle Lake Railroad, the railroad that some said was impossible to build so far into the north woods.

Back in the mid-nineteenth century, Churchill Dam was the hub of lumbering operations in the Allagash region. Today one can still find pieces of steam-driven apparatus and remains of the buildings that once housed the woodsmen and their timber cutting equipment still standing. The dam that exists today is a new one built to control water height on the lower Allagash for purposes of recreational boating and fishing.

In the days before gravel roads honeycombed the north woods, logs were floated downriver to the mills of central Maine from the Churchill Lake region. There was a problem with this, however. Not all the rivers of the region run to central Maine. Some flow to Canada. The first approach to dealing with the problem was a system of canals that were built shortly

before the Civil War. The canals were a less-than-successful solution, however. It took a fair amount of time to float logs on the slow-moving canal waters and they were continually getting hung up. Then, around 1900, mechanization stepped in.

The first indication that the north woods was about to enter the twentieth century came with the construction of a tramway between Eagle and Churchill lakes. The 3000-foot-long tramway consisted of a system of steam-driven axles which transported logs from Eagle Lake to Churchill. From Churchill the logs were floated down to the mills of Millinocket. The tramway operated for about six years starting in 1903. It ceased operation when the timber around Eagle Lake was logged out. That appeared to be the



Unloading cars at the Umbazooksus,
Eagle Lake & West Branch Railroad.
(Photo courtesy of the Patten Lumbermen's Museum)

(*Edouard "King" Lacroix continued from page 4*)
end of rail operations for the north woods. At least, it was the end, until an inventive Canadian by the name of Edouard "King" Lacroix appeared on the scene.

Edouard Lacroix was a big-time timber cutter with bases of operation in Quebec and New Brunswick, including Madawaska on the Canadian side of the border. Starting about 1920, King Lacroix began buying up timber rights in the Allagash region. The timber he cut went to central Maine, primarily Millinocket. Lacroix, however, was experiencing the same problems moving his timber to central Maine that had plagued his predecessors. His solution was the Umbazooksus and Eagle Lake Railroad, the railroad that many said could never be built.

Lacroix began building his railroad at Eagle Lake in 1926 not far from the old tramway. (By this time there was a

new stand of timber in the Eagle Lake region). The line extended in a westerly direction and went for a distance of thirteen miles down the shore of Chamberlain to the head of Umbazooksus.

Building materials for the Umbazooksus and Eagle Lake were brought in during the winter of 1926-27 using Lombard Log Haulers. The Lombards even brought in the two steam locomotives that were used on the line. The biggest part of the job was the construction of the 1500-foot trestle across the Allagash, which had to be strong enough to support the massive weight of the pulp cars. The trestle was designed by Max C. Hilton, one of the most knowledgeable figures in the history of logging in northwestern Maine.

The Umbazooksus and Eagle Lake had a very short history. Almost immediately after its construction, it was purchased by the Great Northern Paper Company. Under this new ownership, a

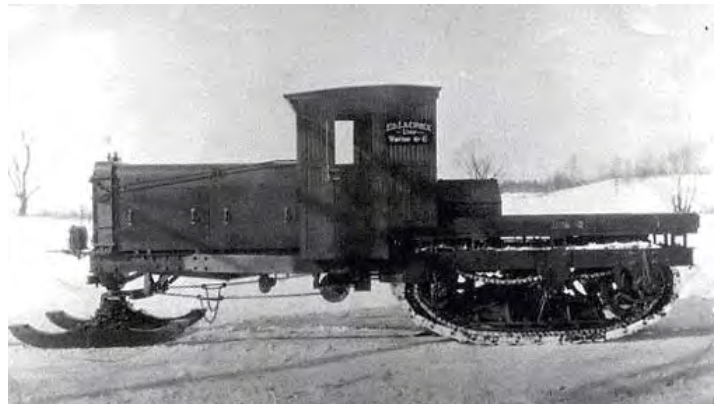
system of conveyors to assist in the loading operation was added at Eagle Lake, and the name was changed to the Eagle Lake & West Branch Railroad. King Lacroix, however, was kept on to manage it.

During the seasons when the rails were free from ice and snow, the railroad operated twelve hours daily. There were usually ten to twelve cars to a train, each car carrying approximately twelve cords of wood. To facilitate speed there was a double track at the middle of the run so that trains could pass. This meant that an empty train could be returning to Eagle Lake while a full one was making its run to Umbazooksus.

King Lacroix's "impossible railroad" operated until 1930. The end of the operation came when the Eagle Lake region was again logged off. At that point the locomotives were run into sheds, shut down and abandoned.



*End of cars loaded, on track,
Eagle Lake & West Branch Tramway.
(Photo courtesy of the Patten Lumbermen's Museum)*



*Edouard LaCroix's Gasoline Lombard Log Hauler #6.
(Photo courtesy of the Patten Lumbermen's Museum)*



*Engine & cars along track,
Eagle Lake & West Branch Railroad.
(Photo courtesy of the Patten Lumbermen's Museum)*



Eagle Lake Camps.

Ma Grand-Mère Sirois And the Value of a Family Genogram

By Annette Paradis King

If I were to give recognition to one person for my interest in writing our family history, it would be mon Grand-Mère Sirois. That's right, yet a tad odd, for there was no verbal exchange or encouragement that went on between us that might have directed me to write our history. Mon Grand Meme actually didn't leave behind anything that might have brought the two of us closer to sharing an interest in family history. Something as small as bits of handwriting found tucked here or there, a letter, or even a birthday card with a personal message were nothing but fantasies on my part. Those deficiencies, however, were enough to send me adamantly gathering and documenting events large and small taking place in my own daily life. My grandchildren, when their curiosities begin to stir, will have a family genogram waiting for them.

Ma Grand-Mère

Ma Grand-Mère Sirois remains an endearing woman in my heart. Even now I remember her strength of character and unshaken faith. She was a rigidly formal little woman, worn out for her age, reserved enough to hold back hugs and kisses, carrying a soap and water scent, wearing a crown of gray hair, showing traces of aging with a hunched back, footing unsteady, dark close-set eyes that twinkled regardless, when focused on me. I think also of the many sufferings she endured simply to exist. Sadly, I feared that what I could remember was about all we'll ever know of her and other women of her generation, my ancestors. She died at the age of fifty-eight and before my seventh birthday. The tragedy of her early death was compounded by the fact that she never had the opportunity to learn to read and write, and even if she had, the time to do so may not have been hers to squander.

In any case, mon Grand Meme wasn't a story teller so in order to understand what life was like for her, I have

relied on other authors' of the early 20th century to guide me. My maternal and paternal great-grandparents migrated from Quebec to Maine in the mid-eighteen-hundreds. Why these folks came to Maine and how, has been deduced from many years of reading other authors opinions. This has been a rewarding experience that re-kindled an enormous amount of pride. We come from hard working people and possibly that's enough to comprehend and to give homage.



*Grand-Mère Sirois
Ellen Beaulieu Sirois*

Other Writers

My life is a comfortable one in comparison to my grandmother, considering she died young. It is a good possibility the lack of any medical treatment shortened her life. The obstacles these poor souls faced for decades are well documented, and I have read stories covering similar situations. The Belles of New England by William Moran, tells how our ancestors came to New England, and includes several stories of

dying women young. The fear of speaking up was wide-spread as well as how our people were easily led (or miss-led) by factory owners, their overseers and even the parish priests. It took generations before independence appeared across the board as we know it today.

The idea of independence is also prominent in Carolyn G. Heilbrun's interesting book, *Writing a Woman's Life*. What I found most important from its 128 pages was that a woman must work toward independence early in her life. The facts were loud and clear. If she can support herself, she will have money of her own; if she has money she will have power. By power I mean the ability to do anything she wants, i.e., write, paint, travel, create and eventually even marry a true partner.

It is the dependency on another that discourages dreams from developing, Heilbrun wants the reader to realize. If dreams are lost, she says laughter is, too. A woman not only needs a room of her own, (as Virginia Woolf famously proposed) but a bank account of her own as well, which comes by working hard at what one likes best. The women of my generation were taught to search for and 'catch' someone who would take better care of us than our fathers. Heilbrun suggests that a good marriage is formed on intellectual parity.

This book offers the knowledge I never gave much thought to before. I don't think May Sarton addressed independence the same way nor did Willa Cather or Leo Tolstoy. Independence was among the words they wrote but I gave no thought to independence. Now I know it happens to be the most important ingredient to life long happiness. By the end of Carolyn G. Heilbrun's interesting book, *Writing A Woman's Life*, I was also thinking about the way I grew up.

My generation thought it was necessary to get married young and certainly to a man able to support us. That idea in some cases led to a subservient woman and if he happened to be the wrong man, women stayed married regardless. The reasons are clearly understood retrospectively: young women weren't taught to think for themselves!

(Continued on page 7)

*(Ma Grand-Mère Sirois
continued from page 6)*

I might have missed something, but I don't remember my mother or one of my teachers saying, "reach for independence before you decide what vocation or profession you'll choose." That might have been a powerful bit of advise!

My Perspective

Through this journey, I have also come to understand that a family 'history' can offer a child an identity and a lifelong perception of self—something I came by only with difficulty, and then quite late in life. These stories of ethnic family life have been engaging and enlightening but of course, personal substance is lacking. From researching our history, a great urgency drove me to write down everything I know or remember that has taken place during my life. Consequently, and in a very positive way, my grandmother aimed me in this direction.

For my family, generational silence is at an end! I am very eager to give our newest family members a genogram that will take them beyond names and birth dates. I have high hopes that leaving my collection of observations and a measurable amount of identity will be of lasting value to them. With one hand, I'm holding my grandparents and parents hands while reaching out to my children, grandchildren and future great-grandchildren with the other. My stories are documented to help them feel part of past generations in a human sense. I imagine that my writings are heirlooms, somewhat

similar to the patterns and hand-stitches placed by grandmothers who were quilters. These patterns, placed with their hands onto material were their way of preserving their family identity. These heirlooms, for those fortunate enough to have them, are treasures and, surely, comparable in value to the written word.

I hope my grandchildren will appreciate my little stories. They will learn how I feel about lots of things. Today, my thoughts are focusing on the independence of women. Fifty years from now my thoughts may be outdated, but even then they may be interesting to compare with current times.

Modern life from my elderly eyes is seen as a fleeting moment. How quickly things are replaced! Fewer marriages last for fifty years; my adult children move into the next situation as fast at times as each new year is celebrated. I'm guessing youngsters still feel that time beats-out too slowly. But they should know this is the time to form the habit of keeping a journal. The complexities of relationships and human experiences are kept alive if events are written in an articulate manner. Taking the time to map where they began, how far they went, and how it turned out for them will give their lives meaning beyond those of the birds that fly across the sky without leaving a trace behind.

I'm not sure I've put something together that will help some one. But, I'm hopeful just one young one might get thinking on the importance of preserving our history and find the courage continue to do so after me!



About the Author:

Annette P. King grew up on Academy Hill during the Great Depression and graduated the Old Town High School in 1942. At that time, the high school was located on Jefferson Street in Old Town. Annette's lived on Wilson Street a few streets below the high school. In 1949 she graduated the Robert Breck Brigham Hospital, in Boston, Massachusetts. She married Gerald C. King from Bradley, Maine. He graduated from John Bapts High School and the University of Maine. They raised four sons in Wallingford, Connecticut. Gerald took early retirement. Today Annette and Gerald live on Frenchman Bay, in Gouldsboro, Maine.

She decided to write a story in honor of her father who had encouraged all six of his children to finish high school, a not so common goal for those hard times during and following the Great Depression.

To purchase her book:
***GROWING UP ON ACADEMY
HILL--Remembering My French-
Canadian-Papa***
by Annette Paradis King

Pgs.105. Can be ordered from author @: 454 South Gouldsboro Road, Gouldsboro, Maine 04607. Single copy \$15.00. Shipping and handling \$3.
[http://www.fawi.net/ezine/](http://www.fawi.net/ezine/vol3no3/King.html)

vol3no3/King.html

The Book Is About: The author's French-Canadian-American parents raised six children during the Great Depression, and well beyond World War II. The story-- non-fiction-- mirrors the pride and independence the children learn from their father. It has everything to do with his Catholic faith and loyalty for his Canadian heritage and being an American.

Helpful Bibliographies

UMO Initiating Franco-American Studies

A Publication of the Franco-American Studies, University of Maine at Orono 1981

Le Forum Published by the Franco-American Center, U of M., Orono, Maine

What Became Of Them by Denis Ledoux

The Belles of New England by William Moran published 2001,

The how and whys our ancestors came to New England, Maria Chapdelaine

A valuable little book to better understand Quebecois reasoning to immigrate to New England.

Wednesday's Child Rhea Côté Robbins

Evangeline Longfellow, Henry W.

Moe 'pi Toe 'An 'ezine publication of FAWI -Franco American Women's Institute

(NDLR: In the last issue of *Le Forum* the French version of Virginia Sand's submission was inadvertently omitted. My apologies.)

A Red Superstition

By Virginia Sand

During my youth, I often heard my Franco-American, Amerindian mother tell several paroles that were considered superstition. She had probably heard these paroles from her own mother; paroles like, "When a dog howls, that means that someone will die soon." I do not recall my father having told paroles of superstition, only my mother. I believe that paroles of superstition were passed down from generation to generation in my family, by oral tradition. But of course, these paroles of superstition did not always come to pass.

Take, for example, if one dropped a knife, a spoon, or a fork on the kitchen floor at my parent's house, my mother said to expect some company. However, company did not always follow, and if it did, would it be coincidence?

Fear of the unknown can lead to superstitious actions like knocking on wood. In that case, my mother was always knocking on the wood furniture, and it had to be real wood. For example,

if my mother was explaining to her friend that she was having a good week, she would knock on the wood table for insuring that her good luck would continue.

Further, my mother hated spiders. She feared them and often killed them. Each time that my mother killed a spider, she said that it would rain. Still, the rain did not always follow, but if it did, would it be coincidence?

My mother was also saying that it was bad luck to pass under a ladder or to open an umbrella in the house. I naturally listened to my mother, so I never opened my umbrella in our house.

Above all, my mother told me to never wear red clothes when I was attending a funeral service, a funeral procession, or a funeral oration. In that case, here is a small story for demonstrating superstition:

A Red Superstition

There once was a thirteen year old girl named Sylvie Delarosbil. Sylvie was always listening to her mother, including her mother's superstitions.

However, at thirteen years old, Sylvie began to test her mother's superstitions.

One evening after dinner, while Sylvie was watching television, she heard a dog howling in the neighborhood. Afterwards, Sylvie heard her mother's voice crying out from the kitchen, "Someone will soon die!" Then, Sylvie heard her

father's voice from his office as usual, "That is just superstition." In the meantime, while Sylvie's mother was drying dishes in the kitchen, she dropped a knife on the floor. Then, Sylvie and her father heard the mother's voice one more time, "We are going to receive some company!" Immediately after, Sylvie heard her father shout, "It's only another superstition!"

Well, when the parents joined Sylvie in the living room, the mother sat in a wooden rocking chair. While she was rocking in front of the television, she expressed that the week was going very well. Then she knocked on the wooden arm of her chair. Immediately, the father responded, "Let's see, knocking on wood, it is still another superstition!"

Later, the mother went to the bathroom to take a shower. Suddenly, Sylvie and her father heard a loud scream, with the word "spider." Apparently, the mother met a spider in the bathroom. Consequently, the mother killed the poor spider and flushed it down the toilet. All of a sudden, Sylvie and her father heard, "It is going to rain since I just killed the spider!" The father again exclaimed, "Look here, it is simply an old superstition!" After that, everyone went to bed.

The next day, when Sylvie and her parents awoke they noticed that it was raining very hard. Moreover, on getting

(Continued on page 9)

Une Superstition Rouge

Par Virginie Sand

Pendant ma jeunesse, j'entendais souvent ma mère Franco-américaine, Amérindienne dire plusieurs paroles qui étaient considérées la superstition. Elle avait probablement entendu ces paroles de sa propre mère ; les paroles comme, « Quand un chien hurle, cela veut dire que quelqu'un va mourir bientôt ». Je ne me rappelle pas de mon père avoir dit les paroles de la superstition, seulement ma mère. Je crois que les paroles de la superstition se faisaient circuler de génération en génération dans ma famille, par la tradition orale. Mais bien sûr, ces paroles de la superstition

ne venaient pas toujours se passer.

Prendre, par exemple, si on a laissé tomber un couteau, une cuillère, ou une fourchette sur le plancher de la cuisine chez mes parents, ma mère disait d'attendre quelque compagnie. Pourtant, la compagnie ne suivait pas toujours, et si elle l'a fait, serait-il la coïncidence ?

Craindre l'inconnu de pouvoir mener aux actions superstitieuses comme en frappant sur le bois. Alors, ma mère frappait toujours sur les meubles de bois, et il devait être le vrai bois. Par exemple, si ma mère expliquait à son amie qu'elle avait une bonne semaine, elle frapperait sur la table de bois pour assurer que sa bonne chance continuerait.

En outre, ma mère détestait les araignées. Elle les craignait et les tuait souvent. Chaque fois que ma mère a tué une araignée, elle disait qu'il pleuvrait. Toutefois, la pluie ne suivait pas toujours, mais

si elle l'a fait, serait-il la coïncidence ?

Ma mère disait aussi qu'il était la mauvaise chance de passer sous une échelle ou d'ouvrir un parapluie dans la maison. J'écoutais naturellement ma mère, alors je n'ouvrais jamais mon parapluie dans notre maison.

Sur tout, ma mère me disait de ne jamais porter les vêtements rouges quand j'assistais à un office des morts, un convoi funèbre, ou une oraison funèbre. Alors, voici un petit conte pour démontrer la superstition :

Une Superstition Rouge

Il y avait une fois une fille de treize ans qui s'appelle Sylvie Delarosbil. Sylvie écoutait toujours sa mère, y compris les superstitions de sa mère. Pourtant, à treize ans, Sylvie commençait à éprouver les superstitions de sa mère.

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(A Red Superstition continued from page 8)

out of bed Sylvie heard some noise at the door. It seemed like there was some company that had arrived unexpectedly. It was only eight o'clock on Saturday morning. Sylvie heard her mother go to the door. Upon opening the door, the neighbor, old Mrs. Albert, entered the house with an open umbrella. Without hesitation, the mother yelled at Mrs. Albert, "Close your umbrella, or else bad luck will fall upon us!" The father responded, "There is nothing to make a fuss about; it is quite frankly another old superstition!"

Unfortunately, old Mrs. Albert brought them some bad news. Her old husband had died during the night. In such a case, she wanted Sylvie and her parents to come to her house tomorrow evening for a funeral service in honor of her husband. After Mrs. Albert left, Sylvie's mother cried, "Everything is not always superstition, right?"

(Une Superstition Rouge suite de page 8)

Un soir après le dîner, pendant que Sylvie regardait la télé, elle a entendu un chien hurler dans le quartier. Ensuite, Sylvie a entendu la voix de sa mère crier de la cuisine, « Quelqu'un va mourir bientôt » ! Puis, Sylvie entendait la voix de son père de son bureau comme d'habitude, « Ça, c'est justement la superstition » ! Cependant, pendant que la mère de Sylvie essuyait la vaisselle dans la cuisine, elle a laissé tomber un couteau sur le plancher. Ensuite, Sylvie et son père ont entendu la voix de la mère encore une fois, « Nous allons recevoir de la compagnie » ! Aussitôt après, Sylvie a entendu son père crier, « C'est seulement une autre superstition » !

Eh bien, lorsque les parents ont joint Sylvie dans la salle de séjour, la mère s'est assise dans une chaise à bascule de bois. Pendant qu'elle se berçait devant la télé, elle exprimait que la semaine allait très bien. Puis elle a frappé sur le bras de bois de sa chaise. Tout de suite, le père a répondu, « Voyons, frapper sur le bois, c'est toujours une autre superstition » !

Plus tard, la mère est allée à la salle de bains pour se doucher. Tout à coup, Sylvie et son père ont entendu un cri éclatant, avec le mot « l'araignée ».

The next day, Sylvie and her parents prepared themselves to attend the funeral service at the Albert's house. The mother told Sylvie, "Never wear the color red at a funeral service!" The father interrupted her in saying, "Let's therefore see, another superstition?" Henceforth, Sylvie wanted to test these superstitions of her mother. So she decided to wear her new red dress that was very bright.

This evening here, in her red dress, Sylvie arrived at the Albert's house with her parents, on foot. She looked proud. There was a ladder standing in the yard of the Albert's house. Sylvie still wanted to test her mother's superstitions, so she walked under the ladder in wearing her red dress. She was not afraid. Finally, Sylvie approached the staircase in front of the door of the Albert's house. Suddenly, while she was climbing the stairs, Sylvie tumbled down. She turned the ankle of the left foot. Quickly, her father seized her while she was crying from

En apparence, la mère a rencontré une araignée dans la salle de bains. Par conséquent, la mère a tué la pauvre araignée et a actionné la chasse d'eau en bas de la toilette. Soudain, Sylvie et son père ont entendu, « Il va pleuvoir puisque je viens de tuer l'araignée » ! Le père s'est exclamé encore, « Tiens, c'est simplement une vieille superstition » ! Après ça, tout le monde s'est couché.

Le lendemain, tandis que Sylvie et ses parents se sont réveillés ils ont remarqué qu'il pleuvait très fort. D'ailleurs, au saut du lit Sylvie a entendu du bruit à la porte. Il a semblé comme il y avait de la compagnie qui était arrivée inopinément. C'était seulement huit heures du matin de samedi. Sylvie a entendu sa mère aller à la porte. Sur ouvrir la porte, la voisine, la vieille Madame Albert, entrain dans la maison avec un parapluie ouvert. Sans hésitation, la mère a crié à Madame Albert, « Fermez votre parapluie, sinon la mauvaise chance va tomber sur nous » ! Le père a répondu, « Il n'y a pas de quoi se récrier, c'est tout bonnement une autre vieille superstition » !

Malheureusement, la vieille Madame Albert leur a apportés de la mauvaise nouvelle. Son vieux mari était mort pendant la nuit. Alors, elle voulait que Sylvie et ses parents viennent chez elle

pain. The parents gently put Sylvie on the ground. Sylvie had apparently sprained the ankle. Suddenly, it began again to rain very hard. There was no umbrella with Sylvie and her parents. The parents carried Sylvie to their house. There were three houses between the Albert's house and the Delarosbil's house. Meanwhile, Sylvie and her parents had become very wet by the time they arrived at their house. In that moment there, Sylvie began to turn white in confessing to her mother, "Mother, I now believe your superstitions to be true!" On the other hand, the mother explained to Sylvie, "Even though I knocked on wood, the week turned badly. Knocking on wood does not work, right? What to believe?"

That night-there, in her sleep, Sylvie dreamed that dead Mr. Albert had been buried in a bright red suit. Immediately, she awoke and began to turn white. Then she put forth a strong cry, "This entire day was a nightmare! I hate superstitions!"

demain soir pour un office des morts en honneur de son mari. Après que Madame Albert est partie, la mère de Sylvie a crié, « Toutes les choses ne sont pas toujours les superstitions, n'est-ce pas » ?

Le lendemain, Sylvie et ses parents se sont préparés à assister à l'office chez Albert. La mère disait à Sylvie, « Ne porte jamais la couleur rouge au service des morts » ! Le père l'a interrompue en disant, « Voyons donc, une autre superstition » ? Désormais, Sylvie voulait éprouver ces superstitions de sa mère. Alors, elle a décidé de porter sa nouvelle robe rouge qui était très brillante.

Ce soir-ci, dans sa robe rouge, Sylvie est arrivée Chez Albert avec ses parents, à pied. Elle avait l'air fière. Il y avait une échelle debout dans la cour de chez Albert. Sylvie voulait encore éprouver les superstitions de sa mère, alors elle a marché sous l'échelle en portant sa robe rouge. Elle n'avait pas peur. Enfin, Sylvie s'est approchée de l'escalier devant la porte de chez Albert. Tout à coup, pendant qu'elle montait l'escalier, Sylvie a dégringolé. Elle a tourné la cheville du pied gauche. Rapidement, son père l'a saisie pendant qu'elle criait de douleur. Les parents ont mis doucement Sylvie sur la terre. Sylvie s'était apparemment

(Suite page 11)

Our March to Quebec

By Denise R. Larson

Mainers driving to Quebec this spring and summer to enjoy the 400th anniversary celebration of the founding of the city in 1608 might be interested in knowing that there is historical precedence for taking Route 201 from coastal Maine to the St. Lawrence River.

Native Americans traveled a north-south route on foot between the Kennebec and St. Lawrence rivers for fishing, hunting, and to conduct trade among the tribes. Benedict Arnold led a militia along the Indian paths to Quebec City in his attempt to seize it and undermine British forces. Developed into a wagon road during the early nineteenth century, the route became known as the Old Canada Road. A century later, when nearly a half-million Canadians of French and Irish descent traveled south in search for work, many followed the same route, but to them it was known as the Road to the States. They found employment in facto-

ries and logging camps. Some of the men came to the States to stay, but the majority were looking for income with which to support their families who stayed in Quebec province. These men walked the route between jobs, taking their earnings home, hoping that things had improved and that they could once again make the family farm profitable. That didn't often happen. Many men eventually brought their family south, and sometimes entire extended families settled in the same town that offered work in the mills for the women as well as the men.

The drive up Route 201 is long but pleasant. It's an opportunity to put on favorite CDs, enjoy the scenery, and look forward to rest stops in Waterville, Skowhegan, and Jackman before crossing the border.

For a more informative trip, the organization Kennebec-Chaudiere International Corridor offers a brochure with nearly one hundred points of interest, a map, and contact information. There's even a CD audio-tour, "Deep Woods and River Roads," that can be ordered from the Web site www.kennebec-chaudiere.com.

com or by calling Mountain Counties Heritage, Inc., at 207-778-3885.

The same road, Route 201, becomes Route 173 on the Canadian side and continues to Levis, which sits just across the St. Lawrence River from Quebec City. Frequent ferries ply the water and the ride is short and smooth. The terminal is in a convenient location in the old part of the city, and parking lots that offer all-day rates are nearby. For an up-to-date schedule of departures and fees, call 1-877-787-7483. The Web site is www.traversiers.gouv.qc.ca.

Once in Quebec City, the sights, sounds, and special events are sure to delight until we must once again head south and return home, thinking all the while of the many who made the trek before us.

*Denise R. Larson can be reached at francadian@yahoo.com. She is the author of *Companions of Champlain: Founding Families of Quebec, 1608-1635*, published by Clearfield Company of Baltimore; 1-800-296-6687; www.genealogical.com; Item #9914. \$22.95 plus \$4 postage and handling. Additional books \$2 P&H.*

The Canadian Census of 1666

By Denise R. Larson

The census of Canada that was ordered by Intendant Jean Talon and carried out in February and March 1666 was one of the earliest official censuses conducted by Europeans. William the Conqueror had ordered that a count be done of the people of England, their land holdings, and personal belongings. Conducted in 1086, the tally was recorded in the Domesday Book. The first known citywide census was done in 1449 in Nuremberg, Germany.

Talon's count included the greater Quebec City area, including Beauport and Isle d'Orleans, and the town and environs of Trois Rivières and Montreal. The original 154-page document is preserved in the Archives of Paris. A copy is held in the parliamentary Library in Ottawa.

In the 1666 census are 3,215

names of individuals who were dwelling in Canada at the time the tally was taken. The census did not include the 1,000 or so members of the Carignan-Salières Regiment, which had been sent from France in 1665 to quell the Iroquois. It did include the names of fifty Filles du Roi who had been sent from a French orphanage to find husbands in the new settlements of Canada.

The census was undertaken in late winter so that the census takers could travel by sleigh and snowshoe and avoid the wet months when the route might be impassable. Winter was also a good time to find most of the people at home or closeby and before the supply ships made their voyages from and back to France and changed the composition of the population.

Statistics drawn from the 1666 census show that of the 3,215 persons tallied, 2,034 were males and 1,181 were females. Of those, 1,019 were married, 42 widowed, and 2,154 were children or unmarried adults. Though the majority of the population was young, fifteen residents were between the ages of 71 and 90.



Jean Talon

The communities of Quebec, Trois Rivières, and Montreal were service centers for the government officials who carried on the business of the trading posts, for the traders who made contact with the native hunters, and for the other residents who contributed their skills to the settlements. Nearly 800 persons were listed as professionals and tradesmen. There were also about 400 servants. Together, those two groups accounted for more than half of the male population.

Among the tradesmen, there were
(Continued on page 11)

Handicrafts in Canada

by Denise R. Larson

Almost as soon as women arrived in New France, spinning wheels were whirling and shuttles on looms were clacking. Sheep brought from France aboard the same ships as the settlers provided wool for spinning yarn; and flax, grown from seed from the Old World, provided long fibers to make into thread for weaving linen. Weaving, crochet, and knitting were not only craft and pastime but the only reliable way to provide new clothing and household furnishings for the habitants of Quebec and other fur-trading posts in the New World.

Native Americans shared their knowledge of cleaning and preparing deerskins for use as clothing. They also demonstrated how boxes and food vessels could be made out of the plyable inner bark of the birch tree. When the supply of European embroidery threads had been depleted, the young pupils of the Ursuline Sisters, who ran a school for native children, showed the sisters how to use moose hair and porcupine quills to make designs on boxes and vestments.

A unique piece of adornment was called the "ceinture flechée," or arrow sash. It was made by the off-loom method of finger weaving. The distinctive "V" pattern is worked into a long, narrow sash that was used for ceremonial dress,

as straps for equipment that must be carried on long treks, and to belt and tie clothing close to the body for warmth.

The Ursulines did not limit their work to fabrics. They alone were the artisans who applied gold leaf to figurines in Quebec's churches. Among them were also noted carvers.

Potters worked with the clay from the banks of the St. Lawrence River to make earthenware for domestic use. Fanciful patterns were sometimes stamped onto the surface of bowls or cups.

Metal had to be imported from France and worked by tinsmiths to make utensils and kitchen ware, so wood was used whenever possible. Wooden bowls, cups, and platters served as tableware. When a deposit of iron was discovered in 1737, local ironsmiths were able to produce affordable wrought iron pieces such as fences, railings, and weathercocks.

Along with the English after 1763 came the craft of "thrumming," which is now called rug hooking. It is still popular in the Maritime provinces. The English also spread the popular craft of quilting, an economical way to use fabric scraps and some bunting to produce a warm coverlet.

Handicrafts are still produced in great quantities in Canada, though now many are for ornamentation rather than daily use. The Canadian Handicrafts Guild, now the Canadian Guild of Crafts, was founded to encourage women to revive traditional crafts and to spread knowledge of the craft work that immigrants and refugees brought to Canada, thus enriching the fabric of Canadian culture.

(Une Superstition Rouge suite de page 9)

foulée la cheville. Soudain, il a commencé encore à pleuvoir très fort. Il n'y avait pas de parapluie avec Sylvie et ses parents. Les parents ont porté Sylvie chez eux. Il y avait trois maisons entre chez Albert et chez Delarosbil. Cependant, Sylvie et ses parents étaient devenus très trempés par le moment qu'ils sont arrivés chez eux. En ce moment-là, Sylvie a commencé à blanchir en avouant à sa mère, « Maman, je crois maintenant tes superstitions vraies » ! D'autre part, la mère expliquait à Sylvie, « Même si j'ai frappé sur le bois, la semaine a tourné mal. Frapper sur le bois ne marche pas, n'est-ce pas ? Que croire » ?

Cette nuit-là, dans son sommeil, Sylvie a rêvé que Monsieur Albert mort était enterré dans un brillant costume rouge. Aussitôt, elle s'est réveillée et a commencé à blanchir. Puis elle a poussé un cri fort, « Ce jour entier était un cauchemar ! Je déteste les superstitions » !

For more information: www.canadianguild.com.

Denise R. Larson can be reached at francadian@yahoo.com. She is the author of *Companions of Champlain: Founding Families of Quebec, 1608-1635*, published by Clearfield Company, 3600 Clipper Mill Road, Suite 260, Baltimore, MD 21211; 1-800-296-6687; www.genealogical.com; Item #9914. \$22.95 plus \$4 postage and handling. Additional books \$2 P&H. (See page 23).

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36 carpenters, 32 masons, 30 tailors, 22 sailors, 20 shoemakers, 18 merchants and 7 hatters. An interesting category was that of "gentlemen of means." There were 15 of those. The population of 3,000 was cared for by 5 surgeons, educated by 3 teachers, supplied with produce by 3 gardeners. Their sweet tooth were satisfied by 5 confectioners, and their floors were made warm by the products of the 3 carpet weavers. Several tradesmen had a monopoly on their craft. There was only one button maker, one brick maker, one sword

grinder, one printer, one ship captain, one jeweler, and one wooden shoe maker.

The people of early Canada obviously did not huddle in ramshackle huts, eat dried peas, and fold idle hands. The communities were vibrant, with plenty of building construction and local commerce going on. Nearly a thousand more Filles du Roi would soon join the settlement and about 400 former members of the regiment would stay. Together these young couples would help expand the population of Quebec province. A hundred years and three generations later the population would be about

twenty times the size it was in 1666.

Reference: "Statistics for the 1666 Census":

<http://www.afhs.ab.ca/data/census/1666/statistics.html>

Denise R. Larson can be reached at francadian@yahoo.com. She is the author of *Companions of Champlain: Founding Families of Quebec, 1608-1635*, published by Clearfield Company, www.genealogical.com; 179 pp., maps, illus., indexed, paper. 2008. ISBN 978-0-8063-5367-8. Item #9914. \$22.95 plus shipping.



An Influential Woman – My Grandmother, Evelina Lachance

This is the story of my grandmother, a woman who set a very high standard for the Lachance women who would follow her. Here's a snapshot of where my grandmother started and how she demonstrated a work ethic and value for hard work. My grandmother, Evelina Leontine Larochelle was born 17 March 1898 in St. Come, Quebec Canada. Her parents were Anatolie Belanger (mother of 19 babies) and Antoine Larochelle. In the winter, her father was a lumberjack in the Maine woods and in the spring would come down the Kennebec River in Maine on the log drive which ended in my hometown in Winslow, Maine. When my great grandfather secured a job in the paper mill in 1902, he moved his family to Winslow. My grandmother, Evelina became a U.S. citizen and voted faithfully.

My grandmother wanted to be able to help her family out and used forged papers saying she was 16 (actually 13) to get a job at the Lockwood Dutchess Cotton Mill. Children employed in the mills were required to enroll in night school. To what grade she completed, I'm not sure.

My grandmother married my grandfather Joseph Lachance 21 May 1917. They had four children Juliette, Jeanette, Raymond and Pearley (my father). They were married at St. Francis de Sales church which is the mother parish for the Winslow-Waterville Catholic Churches. This is where they attended until St. John the Baptist Parish was founded in 1927 with Father John W. Frawley as their first pastor. My grandmother was a very devote Catholic and religion was a very important part of her life. Baptisms, First Communions and Confirmations were significant events in our lives and a time for celebration.

She passed on her faith and values to her children, grandchildren and great grandchildren. My grandmother attended mass daily and twice on Sunday. On Sunday's she would pray for special



intentions with the Sisters of the Blessed Sacrament. Her religious devotion left a lasting impact on my life and through her devotion my life has been very blessed.

When my grandparents were first married they lived in an apartment and then started to buy the land where my parents now live. Each lot was 50 by 100 feet and cost approximately \$100 to \$150.00 each. Back then, you could pay by the month at the rate of .50 cents to a dollar. Originally they used the land to plant large vegetable gardens. They would turn the harvest into hundreds of canning jars filled with vegetables for winter use

After my grandparents built a crude

house and moved in (even before the windows were in), they decided to build a greenhouse to grow seedlings to sell. Originally what would become a grocery store was built to sell the plants they grew in their greenhouse. After my father was born in 1935, they decided to turn it to a grocery store run by my grandmother while my grandfather continued to work at the paper mill. My grandfather worked in the shipping department. At that time everything was handled by hand, no forklifts back then, so when his health caused him to give up his job, there was

no disability program back then.

So together my grandmother and grandfather formed a partnership to run the store, the greenhouse and drive a school bus for the Winslow School Dept. My grandmother did all the bookwork and finances. Every time they decided to expand their business ventures my grandfather would ask, "Do we have the money?" and she would answer, "yes". My grandfather never concerned himself with finances, because my grandmother was such a good businesswoman. Their later ventures included building apartment buildings themselves. My grandmother work right along side the men and would work until three o'clock in the morning doing the dry wall and painting. The next morning, she was up making my grandfather breakfast and ready to open the store at six o'clock.

Their grocery store was where

people gathered to get the local news and to share stories, jokes and a little refreshment. During World War II, when the young servicemen returned home from basic training, they would come to the store and say hello to Joe and Evelina. She would take out her box camera which she bought at the age of 16 and take their picture on the front lawn. On the front lawn fashioned in red geraniums was a big V..., Morse code for the word victory. They always had a giant flagpole with an American flag and it was my dad's job to take the flag down every evening at sundown.

My grandmother was never afraid
(Continued on page 13)

(An Influential Woman —continued from page 12)

to voice her opinion even if the receiver assumed some importance. One day the pastor came by with his Cadillac and stopped at the store to pump air in his tires. He proceeded to ask my grandmother how business was. She answered without hesitation 'Well if people only stop by to get free air for their tires, business is not that good'. Half an hour later the pastor and his housekeeper came by to buy some groceries.

My grandfather died in 1956 at the age of 58. My grandmother being the strong woman she was knew she had to keep on and went for her driver's license and passed. That very first week-end she drove to Rhode Island to visit her oldest sister. Heavy city traffic was no challenge to her. She continued to operate the grocery store and manage two school buses, plus 10 apartments. She was a determined woman and her favorite saying was "Rest, I'll have plenty of time to do that when I die".

My grandmother also had large gladiola gardens which she donated to beautify the church altar. She loved her flowers and passed that love for gardening to her children and grandchildren. When we were in grade schools she would always cut us fresh lilacs, tulips and daffodils for us to bring to our teachers. When I got my first house that was the first things I planted a lilac bush, tulips and daffodils. Every spring I am reminded of her when the first daffodils begin to bloom and that long cold winter is over and warmer days are on their way.

My grandmother lived right next door to my childhood home which made it easy to go visit with "Memere" to see how she was doing. That was the code word "Let's go see what new cookies she had baked". She would always have a jar of fresh cookies waiting for us and would tell us to help ourselves. My grandmother always had time to talk no matter what the topic. She loved to hear about what we were doing in school, college and later in our family lives.

My grandmother being the business woman she was taught us at an early age how important it was to save a little of our allowances and later on paychecks.

As children she opened up a savings account for each of us and a special account called a "Christmas account" that she would put money in each week so we would have money set aside for Christmas. She encouraged us to save our babysitting money and whatever money we earned from our part-time jobs. By the time it was time to go to college each of us had saved a significant amount of money to get started on our education.

I was staying with my grandmother when I decided to join the Air Force. I still remember that day I left for Basic Training, 17 Feb 1976. We had just received a foot and a half of snow the night before and the roads hadn't been cleared by the time I needed to leave to catch the Greyhound bus to Portland, Maine. My grandmother was in her late seventies by this time but she was still a very safe driver. That particular morning she decided to call a cab because she wanted to make sure I made it to the bus station on time. She was always a very punctual person and didn't want me to be late.

That was 32 years ago and it feels like only yesterday. I can still see her waving from her porch and saying "You'll do well and you will make us proud", as I got into the taxi cab.

My grandmother passed away March 19, 1991, two days after her 93rd birthday after suffering a stroke while weeding her flower garden. My grandmother was one of the many influential women in my life who gave me the confidence to try things women didn't do traditionally. She was a strong hardworking business woman, faithful, patriotic and devoted to her family. I know my life has been blessed with my namesake and if my grandmother were here today, I know she would say "You have done well, you have made us proud."

Submitted by:

***Evelyn Lachance,
YC-2, DAF
379ECS/SCX
Plans Flight Commander
5 Mar 2008***



Evelyn J. Lachance

(N.D.L.R.: This article first appeared in *The Town Line* - February 28, 2008 edition.)

Lachance arrives for duty

Department of the Air Force Civilian Evelyn J. Lachance has arrived for duty in Southwest Asia in the Persian Gulf region to support the mission of Operation Enduring Freedom as a member of the 379th Air Expeditionary Wing.

Wing members provide support for the U.S. Central Command's Air Forces mission, assisting in the full spectrum of fueling and aerial refueling operations to U.S. and coalition aircraft engaged in the war on terrorism in the region.

Lachance is a communications plans flight commander with 32 years of federal government service.

She is the daughter of Pearley and Alice Lachance of Halifax St., Winslow.

In 1974, Lachance graduated from Mount Merici Academy, Waterville, and received a master's degree in 1995 from Central Michigan University, Dayton, Ohio.

“Franco-American Day at the State House”

Wednesday , March 19, 2007, was the seventh annual Franco-American Day at the State House, a day to celebrate French heritage in Maine during the International Francophone Week. Also a day to honor the Franco-American Hall of Fame recipients.

Inductees this year were author and historian Julie Daigle Albert of Madawaska, museum director Rachel Desgrosseilliers of Minot and promoters of French culture Pearley and Alice LaChance of Waterville.

Also, a posthumous award was given to Professor Madeline Giguere, who established Franco-American Studies as a legitimate part of college curriculum at the University of Southern Maine.

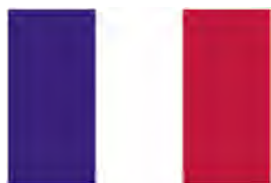


Pearley & Alice Lachance were inducted into the Franco-American Hall of Fame.

Photo: Pearley, Alice and State Senator Lisa T. Marrache (Founder of the Franco-American Heritage Society of the Kennebec Valley).

severin beliveau receives french legion of honor

Roving Reporter at Legion of Honor Ceremony for Beliveau in Augusta, ME
<http://pressherald.maintoday.com/story.php?id=188891&ac=PHnws>



Beliveau honored for cultural advocacy
YORK NEIGHBORS: Les Franco Américains

By JULIANA L'HEUREUX May 22, 2008



Severin Beliveau speaks at the Legion of Honor ceremonies at the State House Hall of Flags last week.

Severin Beliveau's humble French ancestors arrived in Canada 12 generations ago. They made the arduous journey in the mid-17th century to settle the country mapped by French explorer Samuel de Champlain, who founded Quebec City in 1608.

Those adventurous French pioneers could not foresee how one of their descendents would eventually be recognized as an advocate for their culture, and subsequently become successful enough to receive their country's highest award. This is especially ironic given the low esteem in which Franco-American descendents had been held in the past.

The Legion of Honor, created in 1802 by Napoleon Bonapart, distin-

guishes people who bring honor to France and promote French culture. It was presented to Beliveau, a Maine lawyer, last week in Augusta by French Ambassador to the United States Pierre Vimont. Governor John Baldacci hosted the ceremony in the State House Hall of Flags.

Franco-Americans continue to connect with their French heritage, despite many years of adversity, said Vimont. In fact, Maine's Franco-Americans overcame the stigma of ethnic and religious discrimination to achieve economic stability, while remembering their rich traditions.

Nevertheless, many of today's Franco-Americans are less aware than previous generations of their pioneering French ancestry. Rather, they are assimilated into the American culture.

"We need to be proud of our history," said Beliveau, during his acceptance

remarks. "It's important to teach our children about our French heritage because we are part of American history," he said.

"North Americans today might be speaking French as our primary language, rather than English, if France won the French and Indian War conflicts," he said. "This long history is something for us to think about."

French language, culture, and history were in the limelight at the State House when Vimont presented Beliveau with the Legion of Honor.

Children from L'Ecole Francaise du Maine, a French immersion school in Freeport, sang the American national anthem in English. They followed by singing "La Marseilles," the French national anthem written in 1792, in French.

Several generations of Beliveau's
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friends, family and well-wishers gathered to celebrate with Franco-Americans who attended by invitation from the governor. Beliveau was joined by his wife, Cynthia, and their four sons during ceremonies conducted from a podium situated between an American and a French flag.

Baldacci congratulated Beliveau as an accomplished Maine lawyer and former state legislator who supports Maine's French heritage and culture. In 2004, Beliveau helped the governor lead a trade mission to France which successfully brought economic and cultural business into Maine, said Vimont.

"This is a wonderful occasion to recognize Maine's Franco-Americans who make up 25 percent of our state's population," Baldacci said.

Maine State Sen. John Martin is a French-speaking French-Acadian and Franco-American from Eagle Lake in Aroostook County. "We're all very happy for Severin today," said Martin.

Rep. Paulette Beaudoin, D-Biddeford, spoke about her Franco-American heritage. She was born in Biddeford and speaks French. "This is a day for us to be proud of our heritage," she said.

Norman Beaupre, a Biddeford native, French-language writer and professor emeritus said the prestigious award is deserved recognition for Beliveau's 16 years of good work serving as the French Honorary Consul in Maine. "He deserves this important recognition," said Beaupre.

Beliveau's speech reflected on his family's French Canadian and Acadian heritage. His father was the son of Quebec immigrants who settled in Lewiston and Rumford.

"Indeed, all French-Canadians and Franco-Americans are recognized by the presentation of this esteemed award from the French government," he said.

About the reporter: Juliana L'Heureux

Executive Director of The Maine Association of Mental Health Services. I grew up in Baltimore (Dundalk), Maryland. <http://davidcrews2.blogspot.com/> Therefore, I continue to root for the Bal-

Photo by Juliana L'Heureux



Cynthia Beliveau and the couple's four sons joined Severin Beliveau with Maine Governor John Baldacci and French Ambassador to the US Pierre Vimont

Photo by Juliana L'Heureux



French Ambassador Pierre Vimont and Severin Beliveau

Photo by Juliana L'Heureux



Severin Beliveau receives French Legion of Honor in Augusta Maine May 13, 2008



timore Orioles despite protests from my Boston Red Sox neighbors. My husband of 40 years is retired Navy, and I was a Navy Wife for thirteen years. We love living in Maine in the summertime, but we're always preparing for another winter.

<http://www.frenchlegionofhonor.blogspot.com/>

Le KKK Au Maine Selon Dr. Mark Richard

(N.D.L.R. Cette article a été imprimé dans le "Saint John Valley Times" de Madawaska, Maine en 2004.)

par Nicole Ouellette, Ellsworth
lasouriante@gmail.com

Le premier fois que j'ai rencontré Dr. Mark Richard était à un dîner pour Dr. Fried, un professeur en visite de l'Université de Strasbourg en France, qui est en train de créer un projet de « développement durable » avec le Centre Franco-américain à Orono. Il y avait une dîner pour M. Fried avec des membres de la communauté, les professeurs et étudiants de UMFK, et autres personnes intéressés. M. Richard a parlé de sa thèse de maîtrise à l'Université du Maine à propos des Franco-Américains en Lewiston et j'ai su qu'il était un homme très intéressant. A l'époque de cette interview, il faisait sa recherche sur le Klu Klux Klan au Maine et plus spécifiquement, dans la Vallée Saint-Jean.

Comment est-ce que vous avez choisi l'histoire des Franco-américains comme étude?

J'étais né à Lewiston. Lorsque j'étais jeune, Lewiston avait un caractère bilingue et rural. Par exemple, chaque messe avait au mois une lecture en français. Mes parents sont francophones et le français est ma langue maternelle. Quand j'ai commencé l'école, j'avais besoin d'apprendre l'anglais et le français est devenu une langue étrangère. C'est la même histoire j'entend beaucoup dans la Vallée Saint-Jean. Lorsque j'ai commencé ma maîtrise, j'ai voulu étudier l'histoire et comme je suis Franco-américain le directeur des « Graduate Students » m'a indiqué qu'il y avait un professeur qui était en train d'offrir des cours d'histoire des Franco-américains. J'ai fait la connaissance de mon directeur de thèse, C. Stewart Doty. Dr. Doty a écrit "Acadian Hard Times : The First Franco Americans"... Il m'a invité d'étudier avec lui comme étude indépendant sur l'histoire des Franco-américains et bien

sur, j'ai accepté. J'ai lui parlé de ce que j'ai voulu faire dans une année et il m'a donné quelques suggestions et j'ai décidé d'écrire ma thèse sur l'histoire de la paroisse Sainte-Famille, la paroisse de ma famille. Après j'ai réussi, il m'a encouragé à poursuivre un doctorat en histoire. Il m'a encouragé d'écrire l'histoire des Franco-américains de Lewiston.

Quelles sont des qualités des Franco-Américains comme groupe? Comment est-ce que on peut les comparer aux autres groupes des immigrants?

Ils sont fiers dans leur travail mais pas tout a fait dans leur langue et leur culture. Ils ont aussi un sens d'humeur, ils aiment beaucoup taquiner des autres. Ils ont aussi une joie de vivre : une appréciation de bon nourriture, musique, danse et des autres choses qui rendre la vie plus riche.

Comme vous savez, il y avait beaucoup de discrimination contre les Français, la plupart qui était catholique et qui n'a pas parlé anglais et les Anglais, la plupart qui était protestant et qui n'a pas parlé français. Carol Wright, Commissure de Le Bureau des Statistiques du Travail, a appelé les Français qui sont venus pour travailler au Maine et des autres états d'est « les chinois d'est » parce que à cette époque, il y avait beaucoup des chinois à l'ouest des États-Unis qui sont venu de la Chine de travailler. Comme les chinois, les Français ont travaillé pour gagner l'argent pour retourner au pays natal et ils ont parlé leur langue et ne voulaient pas apprendre l'anglais.

Les Français sont restés ensemble et ont formé des groupes. Dans l'années 1890, il y avait un groupe « Loyaux mais Canadiens Français » qui ont duré

jusqu'aux années 60. Une réunion des raquetteurs (à neige) en Lewiston dans les années 30 a commencé Les Diables Rouges. Même aujourd'hui, il y a une réunion des raquetteurs francophones de partout en Lewiston chaque année.

Je pense que la plupart des gens ne connaissent pas qu'on a eu le KKK au Maine. Pouvez-vous raconter ou, quand, et pourquoi le KKK a survécu au Maine?

Dans les années 20, le Washington Post a vérifié qu'il y avait 150,000 membres du Klan partout. Au même moment, il y avait 150,000 catholiques au Maine. Il faut vérifier mais il me semble que le KKK était présent proche des centres Franco-Américains. Par exemple, Lewiston, une ville francophone avait Auburn à côté. Les WASPs (« White Anglo-Saxon Protestants » qui étaient dès fois membres du KKK) ont habité à Auburn et ont étudié à Bates et Bowdoin. La plus grande assemblée du KKK n'était pas au Mississippi ou Alabama mais en Milo, Maine! Dans la Vallée Saint-Jean, il y a des rumeurs qu'il y avait une croix allumée (un signe de victoire du Klan) à Madawaska dans les années 20 ou 30. Plus certainement, il y a un portrait du Klan dans un défilé à New Sweden dans les années 20.

Pensez-vous que ce groupe a beaucoup changé les attitudes vers les français au Maine?

Les lois contre l'enseignement de français a été passé en 1919. Le Klan, qui était contre les minorités ethniques en générale, avait des hautes positions en publique. Par exemple, la plupart des patrons étaient les membres du Klan. Ce contrôle publique (mais pas paroissial) a accéléré l'attitude contre les Français et après la discrimination contre les Français.

C'est intéressant parce que même aujourd'hui, on peut voir chez le Congrès et le Sénat cette manque de représentation : seulement une quinzaine de 151 membres dans le Congrès et trois ou quatre de 35 membres du Sénat ont des noms francophones! Je me demande si ces chiffres représentent l'assimilation des Fran-

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(Le KKK Au Maine Selon Dr. Mark Richard suite de page 16)

co-Américains ou l'attitude contre les Franco-Américains qui persiste même aujourd'hui. Je pense que les Franco-Américains au Maine sont plus que 10% de la population du Maine.

Est-ce que vous avez des histoires de gens qui ont résisté le Klan et des autres « hate groups »?

L'éditeur de Le Messenger, le journal francophone de Lewiston, était fier et a monté l'esprit des gens. Comme j'ai dit tout à l'heure, le devise « Loyaux mais Canadiens Français » était très populaire dans le 18ième siècle. Je me souviens d'une histoire que j'ai lu à Bowdoin : un monsieur a été attaqué à un endroit public parce qu'il était francophone. Mais il a battu contre ses agresseurs et il a insisté parler le français. Après avoir

réussit, devant ses agresseurs, il a affirmé son choix de voter avec les Démocrates, qui étaient plus compatissants vers les Franco-Américains. La situation qui montre la fierté de les Franco-Américains le plus c'est qu'ils avaient le choix de changer leurs surnoms dans les années 20 et 30 pour améliorer leur situation économique et personnelle mais 80% ont choisi de garder leur surnom français. C'est pourquoi aujourd'hui beaucoup des gens au Maine et ailleurs ont des surnoms français.

Je ne sais pas ce que vous en pensez mais je suis plus fière d'être une « Ouellette » maintenant.

Nicole Ouellette est écrivaine indépendante avec un blog en français sur le site-webb d'Ellsworth American et Franco-American, News and Events...8. Elle "blog" également en anglais sur son blog, Breaking Even.

Query: Our Grandmother (who was interviewed when she was in her 90s):

Marie Blanche Gravel, born 19 Jul 1901 in St. Eugene, Quebec, Canada; died 10 May 1995 in Lebanon, Grafton, New Hampshire, United States of America. She was the daughter of David Gravel and Annais Fafard [dit LaFramboise (Longval)]. She had seven children (at least): Rita, Charles, Jeannine, Marcel, Roland, and Agathe Marie Dionne and Claudette Lisa Marie--twins that died early in their first year of life. She went by the names Blanche, and Rose, was a Life Member of the Ste. Anne Society and member of the Ladies of the Moose Lodge #1201. She was a spunky, spirited woman, with a crafty wit. Although she lived in the USA for over 60 years, she refused to speak English. She understood lots more than she let on so that she'd find out what people were really thinking when they'd talk in front of her thinking she didn't understand a thing. She raised her brothers and sisters pretty much because her dad was an alcoholic and had abandoned the family; he later committed suicide, or so I have been told. Cause of death: metastatic breast cancer. she also had scoliosis, osteoporosis. She was Catholic.

Her parents: Our Maternal Great-Grandfather: David Gravel, He was the son of Francis Xavier Gravel and Rose Lima Doyon. He married Annais Fafard.

Our Maternal Great-Grandmother: Annais Fafard*, born 1876 in St Eugene, , Quebec, Canada; died 02 Jan 1920. She was the daughter of Louis Fafard and M Audalie Dumaine. She had 15 children (at least): Wilfred, Albert, Simone, Adriene, Marie Blanche,

Roland, and nine others. (*picture available)

Annais Fafard's parents: Our Maternal Great-Great-Grandfather: Louis Fafard (dit Longval), born 13 Jan 1851 in St Hugues, Quebec, Canada; died 1907 in St Eugene, Drummond, Quebec, Canada. He was the son of Isaie Fafard (dit Longval) and Emerence Richard. He married M Audalie Dumaine.

Our Maternal Great- Great-Grandmother: Marie Audalie Dumaine* (Eusebe) was born 1853 in St Guillaume /OR/ St. Eugene de Grantham, Quebec, Canada, and died 13 Jan 1918 in St Eugene, De Grantham, Quebec, Canada. She married Louis Fafard [dit Longval] , son of Isaie Fafard [dit Longval] and Emerence Richard. Alternate name: Olalie. She had 16 children (at least): Annais and 15 others. (*picture available)

David Gravel's parents: Our Maternal Great-Great-Grandfather: Francis Xavier Gravel, born 1827 in Riviere-Des-Prairies, Quebec, Canada; died 18 May 1914 in St Paul, Ramsey, Minnesota, USA. He was the son of Joseph Gravel and Angele Lagarde. He married Rose Lima Doyon.

Our Maternal Great-Great-Grandmother: Rose Lima Doyon, missing data.

Our Grandfather (Marie Blanche's husband): Arthur Doria St. Sauveur, born 23 Jan 1902 in Woonsocket, Providence, RI, USA; from obituary; died 04 Apr 1979 in Claremont, Sullivan, NH, USA. He was the son of Jean-Baptiste St. Sauveur and Alphonsine St. Sauveur. He married Marie Blanche Gravel. He attended St. Mary High School, was a Member of the Fr. Cote Council #1820 Knights of Columbus, the Loyal Order of Moose Lodge #1201, worked for 17 years at Claremont Convectory Company and Whipple Paper Converter, Inc. (the paper mills). He was Catholic.

Our Paternal Great-Grandfather:

Adhésion au Centre de la francophonie des Amériques

Nous invitons à devenir membre du Centre de la francophonie des Amériques, qui sera une organisation représentative, rassembleuse des forces vives de la francophonie sur le continent. Son ambition est de susciter une adhésion large et une participation active des individus et des organismes.

Pour devenir membre, une personne doit résider en Amérique, c'est-à-dire y avoir son adresse principale ou sa principale place d'affaires, adhérer à la mission du Centre et remplir un formulaire d'adhésion suivant les modalités administratives prévues par le Centre. L'adhésion au Centre dure deux ans et elle est renouvelable et gratuite.

Les membres du Centre de la francophonie des Amériques pourront notamment participer aux assemblées générales et spéciales ainsi qu'à l'élection de certains membres du conseil d'administration.

Tout individu ou organisme dont l'adresse est dans les Amériques peut devenir membre du Centre de la francophonie des Amériques en remplissant le formulaire d'adhésion à l'adresse suivante : [

<http://centredelafrancophonie-desameriques.com/fr/membership/>

Jean-Baptiste St. Sauveur dit Domine, born Abt. 22 Jun 1871; died 23 Aug 1943 in St. Eugene de Grantham, PQ CAN. He was the son of Louis Domine dit St. Sauveur and Julie Lambert. He married Alphonsine Marie St. Sauveur 23 Apr 1900 in St. David, PQ CAN.

Our Paternal Great-Grandmother: Alphonsine Marie St. Sauveur, born 03 Oct 1875 in St. Eugene de Grantham, PQ CAN; died 19 Jun 1964 in St. Eugene de Grantham, PQ CAN. She was the daughter of Leon Joseph St. Sauveur and Marie Paul-Hus (said to be a of Native American or of Russian descent). They had 3+ children (at least): Theobald, Eva, and Arthur. Marriage: 23 Apr 1900, St. David, PQ CAN.

I hope this helps. If you have any information about our Memere's interview, we would greatly appreciate it.

Email: Lucy Proulx
olucycricket@gmail

or mail:
755 S. 12th St.
San Jose, CA 95112

GOLDEN THREADS

by *Lina C. Marks*
Brookline, MA 02446

I admire the elegance and sophistication of modern décor, chrome lamps, glass tables, suede couches, big splashy oils, but if Aladdin's lamp were mine to rub, I would wish for the warmth of a room full of antiques: early American furniture; soft sofa and armchairs upholstered in muted velvet; curtains made of ecru embroidered linen; glowing parquet floor covered with an old Oriental rug; brass floor lamps and Chinese peachblow table lamps highlighting the ornamental pieces, my children's pictures in their silver frames, the paintings on the walls, and the large embroidery above the couch. And to cap it all, there, in the corner near the window, a tall ficus tree potted in a heavy bronze jardinière.

I have dreamed of this room since I was old enough to care about such things, and I have always *known* that I would feel gladdened every time I entered it. But why do I feel this way? Why do I envy those who live surrounded by family heirlooms centuries old, who can trace their ancestry for generations? At times, I wonder if it is the affluence they convey that appeals to me; I am surer, though, that the answer lies in the rootlessness that has kept my family from accumulating the chattel that creates continuity with one's past.

My parents couldn't carry much beyond their clothes when they migrated in the early 1920's from Turkey to Nice, France, where I was born. During WWII, the Germans played rapine with our belongings. After the war, we migrated to America, again taking with us just what my mother considered worth packing: our clothes, some embroidered linens, and the photo albums that help me recall the friends of my adolescence. On reflection, I am surprised she allowed me that. Of course, I know we couldn't take my cherished Biedermeier secretary with those fascinating cubbies, shelves to hold my books, drop-down work space, drawers for my clothes. But I do miss that heavy silvered cast iron kettle, holding untidy

heirloom roses of the palest pink and yellow, that cheered me so during the long weeks I lay with typhoid fever. I miss the candy dish, a matte cobalt blue glass bowl nestled in an art nouveau pewter basket that my mother filled with chocolates from the town's poshest *confiserie* to offer our guests. No, there are no rooms to warm me with the patina of memories. I remember only the great silence of my parents who never volunteered details about their own pasts and, sadly, I lacked the wisdom to anticipate how much this void would trouble me one day.

I met a New Mexican last year whose family tree stretches back into the early seventeenth century on both sides of his family. I can't imagine a family tree showing four hundred years worth of relatives; how could it all fit on a single sheet of paper? How large a piece? I can't imagine seeing my first name repeated through generations: the Sephardic tradition calls for the first girls and first boys to be named after their four grandparents in a strict order: first the father's parents, then the mother's parents. Thus, my father and his sister each have a Lina and a René. I can't imagine studying the relationships among various cousins, close or distant, and getting a flash of understanding: oh, that's *my* great-great-aunt, not hers; or discovering there had been a whole side of my father's family no one ever talked about, wondering what scandal they might be hiding from me. An embezzler? A cousin involved in an illicit love affair? An unwed mother who had brought shame to the family?

What do I know? I know that both my parents were born in Edirne, a historical Turkish city located four miles from the Greek border and twelve miles from the Bulgarian one, creating a confluence of three distinct cultures. I know that my paternal grandfather was named Nissim and that he died when my father was two years old, but not how. I know my paternal grandmother's name was Luna Mitrani. I know my name is a gallicized version of hers. I know that my maternal grandfather's name was Chapat Aaron Behar and that he dealt in woolen yard goods. I know my maternal grandmother was an elegant woman who ran a formal household and prepared

elaborate Friday night dinners that used ingredients my grandfather would pick up on Thursday afternoons. Her name was Virginie Canetti, and she was a distant cousin of Elias Canetti, the winner of the 1981 Nobel Prize in Literature, a factoid I sometimes bring up to create interest at parties. I regret not knowing more about my mother's brother, Nisso, because his story sounds intriguing: a journalist who angered the Turkish government with his outspokenness. Had his articles condemned the genocide of the Armenians? There is no one left in my family to confirm the facts. I know he fled to Bulgaria, followed by his parents and unmarried sisters. Ah, yes, one more thing: when my two-year old mother played in the big garden behind the house – the one with the wisteria arbor and the many rose bushes – she was almost carried off by an eagle that hooked its talons into the big bow at her back. What else do I know? It's frustrating: I have been racking my brain for years to find more nuggets and have come up empty every time. Did I really not learn anything else? Or have I simply forgotten?

Two photographs reveal the faces of relatives, some of whom I hardly knew. One shows my mother as one of six students at Teachers College in Paris. They are wearing somber dresses of a dark fabric – is that what they called bombazine? – with wide white collars. Large black "butterfly" bows hold their hair back at the nape. Decades later, I met one her friends in New York, but I couldn't recognize her in the picture. They are posed around three sides of a long table, four seated and two standing, apparently listening to their teacher seated at the other end as he reads from a large textbook. The man, only slightly older than they are, is also dressed in sober black, with a crisply contrasting white shirt and a handkerchief peaking from his breast pocket. My mother is the prettiest. Her face has no sharp angles and does not foretell the black looks she would shoot later whenever she was angry with me.

The other photo is a studio group portrait of my mother's family in a composition of symmetrical precision. My grandparents are seated a few feet
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(*Golden Threads continued from page 18*)

apart: he is solidly built, with smooth white hair and a compact gray mustache below a nose that is just a smidgen wider than average; she is slender and appears taller than he, a regal presence. A thick three-inch fringe hangs from the armrest beneath his left hand and, between his legs, one gets a glimpse of more fringe trimming the seat. Why do I notice the discrepancy between his elaborate chair and her plain wooden one? Between them stands their youngest daughter, eight-year old Suzanne, holding a hoop. On the left side, with her hand on her mother's shoulder, stands twelve-year old Anna while the next older girl, Gentile, is holding her father's shoulder on the right. Behind Suzanne, my uncle Nisso, the oldest sibling, looking exactly like his father down to the mustache, forms the apex of the arrangement, with my mother, Colomba, on his left and her older sister, Dora, on his right. Since this is a sepia shot, it is impossible to tell the colors of the dresses, but I think they are made of silk in mid-tones. Again, the two older girls wear the large butterfly bows that must have been the fashion at the time, while the other three sport white ribbon concoctions on the top of their heads. The girls look very different and, yet, whenever I saw the three sisters together – Colomba, Anna, and Suzanne – at family dinners in New York, I would teasingly call them "three peas in a pod": it may be they developed the *Behar nose*, and thus a deeper resemblance, as adults. It is an attractive family, but no one is smiling, probably because they are obeying the photographer's orders to "hold it, hold it." Again, perhaps out of wishful thinking, I spot a softness in my mother's face and bearing, something I do not see in the others.

After my aunt Anna's death, three years ago, my cousin Terry found the photo shoved carelessly in a drawer with other memorabilia; it was creased and cracked across the lower right hand corner. She had a copy made for me that I have hung at eye level in the foyer. I often look at these two pictures, clinging to the shallow roots they represent and to the illusion that they connect me

to a long past. I am disappointed my children do not show much interest in them. I want to warn them that they may be sorry one day. On the other hand, perhaps I should be glad: they may know a security I have never experienced.

Sometime during the last three months in 1943, the Gestapo came for us during one of their nightly sweeps. Our apartment in Nice was empty because we had already fled some weeks earlier into the French countryside; thus, we escaped deportation to some concentration camp. The Nazis' mission for the day was partly accomplished, however, because they cleaned the apartment out, down to the ceramic wall outlets and a few sorry germinating potatoes.

Just as we survived in hiding,



thanks to the help of French Catholics who passed us from friends to friends of friends until we were safe, so did a few assets my parents had entrusted to the Alazets, our neighbors on the sixth floor. They were the parents of my best friend Lucette whose friendship proved invaluable throughout our troubled years. The items were kept in a small strongbox that had been stored under my parents' bed. Carelessly rolled in tissue paper, what is now one of my most cherished possessions lay next to the box. I assume it is this proximity that saved it because it landed at the Alazets' as well. The crib cover, over 115 years old, was part of my grandmother's trousseau, a companion to the bride's bedspread that had been in the care of my Uncle Nisso, until the Gestapo came to arrest him; he managed to escape, but the bedspread

was not so lucky. The crib cover is a spectacular piece of needlework, three feet square, of heavy pale blue satin covered almost entirely with thick gold thread and bullion embroidery. In spite of some gracefully curving stems, the overall design is primitive and stiffly stylized: four flowers crossing in the center – it makes me think of a compass – and clumsy bouquets jutting towards the center from each of the four corners. The fabric is in remarkable condition even if faded and wrinkled in the spaces between the stitching – all in all, a salute to the quality standards of the time.

When my mother died, I inherited two heirlooms: the crib cover and one of my grandmother's rings, a pretty Victorian arrangement of a center rose-cut diamond encircled by smaller stones that I prized more than the flashy ring made out of my mother's twin diamond studs. A few years ago, my house was burglarized and now my pretty rose diamond ring is gone. What I have left of my family's past are a few historical shreds, two photographs, and the crib cover that acquired a different status with each generation: once lovingly folded in my grandmother's hope chest, then casually rolled under my mother's bed, and now hanging in the place of honor above the couch in my living room.

Maybe the upheavals in my life have sensitized me to the fate of other uprooted groups, people who have fared worse than I: a new generation of survivors. I think of Saddam's gassing of the Kurds; of the Srebrenica massacre; of the Darfur genocide; of the Somali anarchy. I think of the tsunami, of Katrina, of the Mexican mudslides, the Japanese earthquake, of all those others who never made the news or whom I have forgotten. What keeps the past alive for these people? Where are their family trees? Their kettle to hold pale untidy roses? Their blue glass candy bowl? Their mother's pretty rose diamond ring? Their family picture with the cracked right hand corner? Their gold embroidered cover on a new baby's crib?

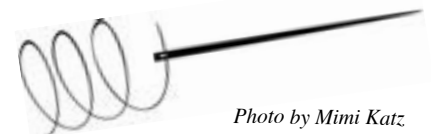


Photo by Mimi Katz

(N.D.L.R. 3^{ème} installment de François Bélanger, soumis par Jim Bélanger, NH)

**François
Bélanger et
Marie Guyon à
Beauport
(1634-1641)**

**Giffard a-t-il concédé une terre
à François Bélanger?**

Juridiquement, Giffard, malgré les exhortations du gouverneur Montmagny, n'a concédé en roture qu'une seule terre avant 1644, soit celle à Noël Langlois le 29 juin 1637, lui octroyant 300 arpents. Il est certain qu'il en a concédé verbalement à quelques-uns avant de les céder officiellement¹. L'a-t-il fait pour François Bélanger et pour les six «autres déserteurs» de Beauport pour la seigneurie de Beauport dont les noms sont mentionnés sur la carte de Bourdon de 1641. Jean et Simon Guyon, Zacharie et Jean Cloutier, Robert Drouin et François Bélanger n'ont pas attendu la solution définitive de la crise du foin à Beauport en 1647 pour changer de seigneurie et cela malgré les promesses verbales de Giffard². Dès

le début de la crise en 1640, « certains serviteurs » de Giffard ont rêvé des prés communs attribués à Pierre Gagnon dans son contrat de concession par la Cie de Beauport. Cette innovation d'importance causa dans la seigneurie de Beauport où les prés étaient forts pauvres et appartenaient à Giffard une perturbation telle qu'il fut menacé de perdre bon nombre de ses censitaires dans la force de l'âge. Il tenta un effort désespéré pour enrayer la débandade. Il passa le 15 mai 1642, à l'exception des prairies depuis la rivière Du Buisson jusqu'à la rivière de Beauport, un bail à pâturage de trois ans avec Jean Guyon père, Zacharie Cloutier père, Noël Langlois, Jean Côté, Martin Grouvel et James Bourguignon³. Également, comme nous l'avons mentionné, Giffard retardait à concéder des terres. Mais sous la pression de la crise du foin, il commença vers 1644 à officialiser les terres promises depuis longtemps (Grouvel : 1644; Bourguignon et Côté : 1645).

Les terres possédées à Beauport par François Bélanger furent des portions données à son épouse Marie Guyon par son père Jean qui lui octroya, en cadeau de nocces, « la jouissance de deux arpents de terre en labour seix audict beauport ». Ceci est confirmé dans le contrat de mariage de Jean Guyon

fils et d'Élisabeth Couillard du 27 novembre 1645 qui reçoit lui aussi autant d'arpents « faisant le reste d'une pièce de terre de laquelle François Bélanger a eu deux arpents... ». Les deux enfants Marie et Jean pourront en jouir pour la culture jusqu'au décès de leur père⁴.

François Bélanger et Marie Guyon ont aussi possédé, de 1663 à 1689, une autre portion de six perches 13 pieds neuf pouces par la profondeur du fief Du Buisson. Dès le règlement final et à l'amiable de la succession de Jean Guyon le 19 octobre 1668 devant Maître Vachon, ils en héritèrent. À Jean, l'aîné des garçons qui avait contesté plusieurs fois le testament de son père en raison de son droit d'aînesse lésé, fut octroyée, sans tirage au sort, « la portion numéro un qui joignait les terres du bourg de Fargy ainsi qu'un arpent et demi de terre, sur lequel étaient situés la maison, les bâtiments, la basse-cour et le jardin ». Les sept autres portions, tirées au sort cette fois par une « petite fille âgée de six ans environ » furent attribuées, d'ouest en est et dans l'ordre suivant, à Michel, Denis, Simon, Marie (François Bélanger), François, Claude et Barbe (Pierre Paradis)⁵. Ultérieurement, le 21 mars 1689, Marie Guyon, par l'intermédiaire de son fils aîné Charles (Suite page 21)

(N.D.L.R. 3rd installment by François Bélanger, submitted by Jim Bélanger, NH)

**François
Bélanger et
Marie Guyon à
Beauport
(1634-1641)**

**Did Giffard grant a
farm to François Belanger?**

Legally, Giffard, in spite of the exhortations by Governor Montmagny, did not concede any land in tenant farms except one before 1644. This one to Noel Langlois on 29 June 1637, surveyed out to be 300 acres. It is certain that he parceled some out verbally before he actually did so legally.¹ Did he do it for François Belanger and the six other deserters of Beauport for the Seigneurie

of Beauport whose names are inscribed on the Bourdon map of 1641? Jean & Simon Guyon, Zacharie & Jean Cloutier, Robert Drouin and François Belanger did not wait for a solution to the hay crisis of Beauport in 1647 to relocate their farming activities to a different Seigneurie regardless of the verbal promises from Giffard.² Since the beginning of the hay crisis of 1640, several servants of Giffard had dreamt of communal lands as a result of the wording in Pierre Gagnon's contract regarding land concessions with the Company of Beauport. This important innovative idea caused a big problem in the Seigneurie of Beauport where the pasture was rare and further more belonged to Giffard. This perturbation was such that Giffard feared the loss of many of his "censitaires", young and in very good health. As a result, Giffard made a desperate effort to avoid their abandonment of the Seigneurie.

On 15 May 1642, an agreement

was made which allowed the prairies from the Du Buisson River to the Beauport River, to be used as pasturage for a three year period. This agreement was originated by Jean Guyon the father, Zacharie Cloutier the father, Noel Langlois, Jean Cote, Martin Grouvel and James Bourguignon.³ Accordingly, as we have mentioned, Giffard held back in granting additional concessions of land. But, under the pressure resulting from the hay crisis, about 1644 he ratified the farms promised a long time before (Grouvel: 1644; Bourguignon and Cote: 1645).

The lands owned by François Belanger at Beauport were portions of land given to his wife Marie Guyon by her father Jean who had carved them out as a wedding gift. "la jouissance de deux arpents de terre en labour seix audict beauport" (the giving of two acres of land in cultivation at the said Beauport). This is confirmed in the marriage con- (Continued on page 21)

(François Bélanger de page 20)

à qui elle avait donné une procuration en date du 21 décembre 1688⁶, vendit devant Maître Rageot sa part de « six et demie à sept perches de front » à son frère François marié à Marie-Madeleine Marsollet⁷. La somme de 380 livres tournois, selon ce même contrat, sera remise à Charles Aubert de Lachenayes à titre de constitution de rente par Marie Guyon dont la quittance ne sera réglée réellement que le 24 décembre 1715 entre les héritiers de Charles Aubert et de François Guyon. Celui-ci devenait progressivement propriétaire des parts des autres co-héritiers de telle sorte qu'en 1696, il possédait les 7/8 du fief Du Buisson.

Qui sont les moissonneurs de 1635 et de 1636?

Une autre question se pose pour savoir si François Bélanger faisait partie des sept moissonneurs de 1635 et de 1636 dont parle le Père dans sa Relation.

L'an dernier, la récolte fut bonne nous dit le Père Le Jeune dans sa Relation de 1636. Pour cette année, il y aura de quoi nourrir 20 personnes. En 1635, « l'été fut sèche »? Depuis Pâques jusqu'à la mi-juin presque pas de pluie. Grands feux de forêt. Deux sauvages brûlent en pleins bois ». Au dire d'Edmond Giroux, les effets furent moins néfastes car Giffard avait ensemencé à trois endroits différents, près de la rivière de Beauport, à l'est et à l'ouest du fief Du Buisson.

De nombreuses sources variées et synthétisées dans le tableau que nous reportons à la fin, tels les contrats, les registres de baptême, de sépulture, de mariage, nous guiderons pour retracer ces moissonneurs de 1635 et de 1636. Identifier les personnes dans l'entourage de Giffard, c'est aussi les localiser. Nous identifions, d'une façon certaine, comme personnes présentes aux moissons de 1635, Jean Guyon, Zacharie Cloutier, Noël Langlois, Martin Grouvel et Robert Drouin. Même si Côté hésite à s'installer à Beauport puisqu'il possède en 1636 une

terre d'un arpent sur le Cap Diamant, la présence de Giffard à son mariage (1634) et au baptême de son fils Louis (1635) confirme qu'il fut parmi les moissonneurs de 1635⁸. Ces pionniers de Beauport sont présents, d'une manière assidue, dès les premiers contrats avec Giffard. Pour la septième personne présente à la récolte de 1635, nous devons choisir entre François Bélanger et Jamen Bourguignon qui aurait été, selon Muriel Laroche-Montpetit, commis des Cent-Associés⁹. Lequel parmi Bourguignon et Bélanger serait le septième moissonneur? Nous ne pouvons trancher pour la septième personne car il y a, selon M. Trudel, de l'incertitude sur l'année d'arrivée de chacun qu'il fixe à 1636. Mais l'un et l'autre sont certainement parmi les moissonneurs de 1636 et parmi les huit engagés dont parle ce même auteur¹⁰.

Ce temps des moissons de 1636 était aussi le temps des amours puisqu'en juillet de cette année, François Bélanger

(Suite page 28)

Le sieur Giffard, qui n'a défriché que durant deux ans, et encor laissant plusieurs souches, espère recueillir cette année, si son bled correspond à celui qu'il monstre maintenant, pour nourrir vingt personnes; dès l'an passé, il recueillit huit poinçons de fourment, deux poinçons de pois, trois poinçons de bled d'inde; et tout cela au moyen des sept hommes qui ont encore été bien divertis à bastir, à faire des foins, et à d'autres manufactures.... (Relations des Jésuites, 1636). Un poinçon équivalait à 320 litres.

(François Bélanger continued from page 20)

tract of Jean Guyon the son and Elisabeth Couillard on 27 November 1645 when they received an equal amount "comprising the remainder of a tract of land where François Belanger already received two acres". The two children, Marie and Jean, can enjoy the land for farming until the death of their father.⁴

François Belanger and Marie Guyon also owned, from 1663 to 1689, another portion of 6 rods 13 feet 9 inches in width in the fief Du Buisson. At the execution of the final will and testament of Jean Guyon 19 October 1668 before Mayor Vachon, they inherited it. To Jean, the oldest of the boys who had disputed on several occasions the will of his father

because he felt he should be the sole inheritor due to his first born status, was left a parcel without an exact description, "that portion number one which joins the farms of the Bourg de Fargy and an acre and a half of land on which is located the house, the buildings, the lower yard and the garden". The seven other parcels drawn lots by a "young girl aged about six years" were allocated as follows, from West to East in the following order: Michel, Denis, Simon, Marie (François Belanger), François, Claude and Barbe (Pierre Paradis).⁵ Ultimately, on 21 March 1689, Marie Guyon, represented by her oldest son Charles to whom she had given power of attorney on 21 December 1688⁶, sold her portion (before Mayor Rageot) consisting of "six and a half to seven rods of frontage" to her

brother François married to Marie Madeleine Marsolle.⁷ The sum of 380 pounds (tournois value) in the same contract, was given to Charles Aubert de Lachenayes to prepay rent for Marie Guyon although the sum was not actually received until 24 December 1715 by the heirs of Charles Aubert and of François Guyon. This last progressively became owner of the other portions of land of the other heirs until in 1696 he owned 7/8 of the fief Du Buisson.

Who are the Harvesters of 1635 and of 1636?

Another question asks if François Belanger was one of the seven harvesters of 1635 and 1636 mentioned in Father in his *Relation*.

Lord Giffard, who never cleared land for more than two years and left many stumps, dreamed of a large harvest this year, as it seemed his wheat crop might come in large enough to feed 20 people. During the past year he had harvested 8 poinçons of cheese, 2 poinçons of peas, 3 poinçons of corn on the cob and all of this with only 7 men who also were diversified and worked in construction, hayed and performed other manufacturing . . . (Relations des Jesuites, 1636). A poinçon is equivalent to 320 liters.

(Continued on page 28)

Sitcha Deported to the Cameroon

**By Albert J. Marceau
Newington, CT**

On Jan. 23, 2008, Richard Sitcha was deported to his native Cameroon after four years, four months, and five days of detention by the Dept. of Homeland Security (DHS), without a formal charge of committing a crime. Sitcha was a refugee from the Cameroon due to his role in aiding the families of nine people who were killed by the Douala Operational Command, one of whom was accused for stealing a gas can. Sitcha came to the U.S. in April 2001, after he fled the Cameroon, and in January 2003, he was granted refugee status by the Federal Court in Hartford, Conn. On Sept. 18, 2003, his refugee status was revoked because of a re-investigation by DHS concerning his character witnesses in the Cameroon. The evidence given by DHS was not cross-examined by Sitcha's lawyer at the time, and the Sitcha was arrested in court. Sitcha continually claimed that his life was in danger if he were returned to the Cameroon.

Sitcha was protected from deportation by a Stay of Deportation from the Summer of 2004 until Dec. 10, 2007 which was maintained by the series of filings for the Writ of Habeas Corpus which began in the Spring of 2004. On April 25, 2007, the Second Circuit Court of Appeals remanded Sitcha's Writ to the Bureau of Immigration Appeals (BIA). On Sept. 28, 2007, the BIA upheld the decision of the Immigration Judge at the Federal Court in Hartford who revoked asylum from Richard Sitcha on Sept. 18, 2003. The BIA simply reviewed the procedure of the paperwork involved in the case, and it decided that Sitcha's claims for asylum did not fulfill the requirements for protection under Federal Law as defined by the Immigration Act of 1965 and the United Nations Convention against Torture. In contrast, a reporter for the Valley Advocate in Northampton, Mass., Maureen Turner, reported on July 22, 2004 in her article, "No Safe Haven," that she could see physical evidence of torture on Sitcha's body, in particular, deep scars on the soles of his feet. The scars are evidence of a practice of torture commonly used by the police in the Cameroon, called "bastinado," in which the soles of the feet of the victim are beaten with the flat of a machete. Unfortunately,



Richard Sitcha

the BIA did not examine any physical evidence of torture on Sitcha's body.

After the BIA made its decision, Sitcha's attorney, Kevin Hoffkins, assumed that he had 60 days to make an appeal. On Mon. Nov. 19, 2007, he sent all the necessary paperwork to Sitcha by mail, which had to be signed by Sitcha, and in turn, Sitcha had to send the paperwork back to Att. Hoffman, who in turn sent it to the Second Circuit Court of Appeals in New York City. However, the deadline for the appeal was 30 days after the BIA made its decision, and the court did not recognize the appeal. Sitcha lost his Stay of Deportation on Dec. 10, 2007, which meant that he was
(Continued on page 20)

Marcel Roy, Member, Director and Past President of FCGSC, Is Remembered

By Albert J. Marceau, Newington, CT

Marcel Julian Roy, a member, a long-time director and a past President of the French-Canadian Genealogical Society of Connecticut, died on Easter Thursday, March 27, 2008, after struggling to survive cancer of the kidneys. He was born on July 17, 1932, and he was 75 years, and eight months old when he died. Before his retirement, he worked as an electronics technician and inspector at the Dynamics Control Corporation in South Windsor, Conn., and he earned a certificate from the Ward College of Technology in 1958, according to the University of Hartford Alumni Directory, 1995. He is survived by his wife, Frances, and their daughter, Elisabeth Ash-

more of Highland Village, Texas.

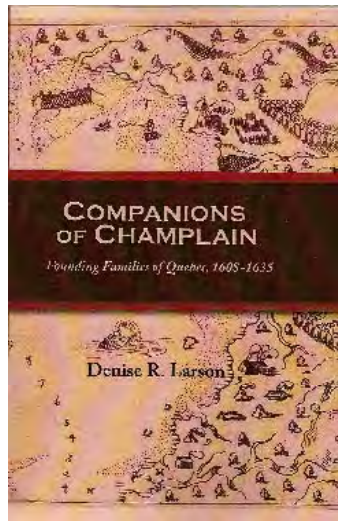
Marcel Roy was elected as a Director of the FCGSC on Sat. May 16, 1987, serving from Sept. 1, 1987 to Aug. 31, 1989, and he replaced one of the founders of the society, Marcel Guerard. The report about his election in the Summer 1987 issue of the Connecticut Maple Leaf effectively defined the character of his service to the FCGSC: "Marcel J. Roy (#241), of East Hartford, joined the elected ranks of new Directors. Marcel distinguished himself as a hardworking volunteer during renovations of our new Tolland Research Center. He replaced



"Marcel Roy dances with Bobbie Paradis, left, and Estelle Gothberg on his right, and others, at the 25th Anniversary of the FCGSC, Sat. Oct. 7, 2006, at the Lodge at Crandall Park, Tolland, Conn. Photo by Albert J. Marceau."

Marcel Guerard (#3), of Hartford, who regretfully declined to run for re-election...." Marcel Roy was re-elected as a director for two more terms. He was elected President of the FCGSC on June
(Continued on page 38)

BOOKS/LIVRES...



***Companions of
Champlain:
Founding Families
of Quebec,
1608-1635***

by Denise Larson

Drawing on primary and reliable secondary sources, this work provides readers with a concise historical overview of the founding of Quebec and French-Canadian culture. It also supplies readers with the research tools necessary to link their family lines with those of the original 18 pioneer families

who inhabited Quebec during the lifetime of the city's founder, Samuel de Champlain. *Companions of Champlain* was produced to honor the 400th anniversary of the founding of Quebec City and to enable North Americans on both sides of the border to appreciate more fully their French-Canadian heritage.

Companions of Champlain explains in clear language the reasons for the New-World explorations of Samuel de Champlain in the 1600s and the unique culture that resulted from the establishment of a trading post in the wilds of North America in 1608. It is the story of the habitant family—the farm and daily life—not the complex intrigues of the French king and court, though some historical background information is included. The historical backdrop for *Companions of Champlain* was drawn from the few extant primary sources of the early 17th century, most particularly Champlain's *Voyages*, Marc Lescarbot's *Nova Francia* and Jesuit Relations, and standard references such as H. P. Biggar's *Works of Samuel de Champlain* and Gustave Lanctot's *A History of Canada*.

Although Champlain and his wife, Helene Boule, did not have children, his companions did. The original 18 pioneer families who inhabited Quebec during Champlain's lifetime formed the nucleus of French-Canadian culture from which a new society sprang. They are the focal point of this work. The author traces the genealogy for three generations of the following 18 founding families: Amiot/Amyot, Boucher, Bourdon, Cloutier,

Cote/Coste, Couillard/Couillart, Delaunay, Desportes, Giffard, Guyon, Hebert (Quebec's first colonial family, Hebert, is followed through five generations), Juchereau, Langlois, Marsolet, Martin, Nicolet, Pinguet, and Tardif/Letardif. The author also presents a methodology by which readers can trace their lineage in a quest to link with one of Quebec's founding families. Genealogical chart information was extracted from documents and records held at the Archives nationales du Quebec; in city, state, parochial, and provincial offices; and from reliable secondary sources, such as the genealogical dictionaries of Cyprien Tanguay and Rene Jette.

Other important features of this groundbreaking work include maps, an illustration of Champlain's 1603 astrolabe, references, five appendices, lineage and pedigree charts with citations, and a comprehensive index. Appendices provide a glossary of French genealogical terminology and an example of citation notation for use when filling in ancestral charts, one of which is provided for reproduction. The full-reference citation method described in the book is unique in that it is keyed from the numbering sequence on commonly used charts and does not require the superscripts and complex systems often found in genealogy.

Format: Paper

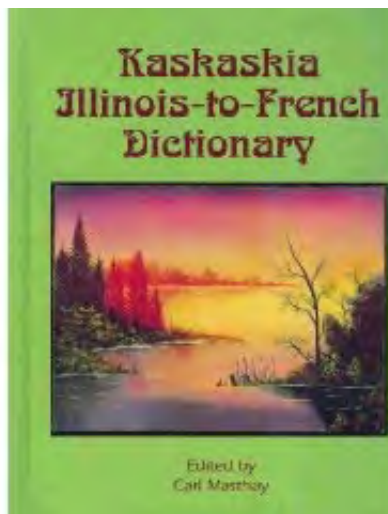
Pages: x + 179 pp.

Published: 2008

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ISBN: 9780806353678

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**Kaskaskia
Illinois-to-French Dictionary**

edited by Carl Masthay

838 Larkin Ave., St. Louis, MO 63141-7758 USA. 8 1/2 x 11, x + 757 pp., 2002; individual \$30 + \$5 shipping/handling (libraries and institutions \$60 + \$5), ISBN 0-9719113-0-4; cmasthay@juno.com, 314-432-4231, [<http://www.puzz.com/kaskaskiadictionary.html>] <http://www.puzz.com/kaskaskiadictionary.html>

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[Carl Masthay, PhD (Linguistics), of Polish ancestry from Southington, Connecticut, a Chinese translator in the U.S. Air Force in the early 1960s, and
(Continued on page 24)]

BOOKS/LIVRES...

(Kaskaskia Illinois-to-French

Dictionary continued from page 23)

a retired medical manuscript editor at Mosby, Inc., for 33 years, began early study of Algonquian languages stimulated by place-name study culminating in a 47-page monograph on Mahican-language hymns (1980) and 11 years of work on his 200-page Schmick's Mahican Dictionary, published by the American Philosophical Society in 1991.]

For about 300 years a major overwhelmingly dense document in an Algonquian language now identified as "Kaskaskia Illinois" remained unworked on and thus unpublished so as to be usable. It was first found in the early 1800s by Monsignor Rosati of St. Louis and was acquired later in that century by James Hammond Trumbull, who attempted to transcribe it. It is a monster in size at 580 pages as well as in legibility, with many cramped words and interlinear additions and overwritten deletions. The language of translation is French with a heavy sprinkling of obscure words. The manuscript is preserved now in the Watkinson Library of Trinity College in Hartford as if it were Father Jacques Gravier who had compiled it. Perhaps he did, but handwriting evidence points to three other more likely compilers—Marest, Tartarin, or Pinet.

Masthay has now edited the entire work for easy readability and provided translations for all the obscure words or

phrases with the necessary assumption that a user or peruser has already studied at least a year of French. The large index to the work provides access to all the words to the original dictionary.

Use of a dictionary for an extinct Central Algonquian language in itself would be restricted to Amerindian scholars and linguists, but it represents a view, almost like that of a traveler back 300 years in time, of cultural patterns some quite surprising for an Indian group that was brought over to Christian values by Jesuits. Dogs were made to wear deer hoofs (498); jokesters pulled seats away (280); slaves carried feathered sticks (572-573); a "horse" can't go through the eye of a needle (67, 485); and many others. About 80 superstitions are specified, about 32 biblical allusions are incorporated, and there are words for natural items—plants, birds, beasts, insects. The "maledicta" may interest some but repel others.

A context of the times is elucidated with an initial article by David Costa overviewing the Illinois language and continues with a reprinting of J.F. Bannon's biography of Gabriel Marest S.J. Carl Masthay has also provided all other Kaskaskia words from external sources (except, of course, for Le Boulenger's later major work in about 1720), provided a view of a manuscript page, described and portrayed letter-ductus problems to identify the compiler or compilers, and abstracted all abbreviations (Latin and French),

ethnonyms, numerals, unidentified lemmas (headwords), non-Illinois words, obscure words, and problem words.

Was there really a modern Tamaroa remnant? Four pages of discussion presents the complex evidence of a recent fabrication and four more provide the alleged Tamaroa data as supplied.

With 278 pages of Kaskaskia Illinois and 431 pages of index enfolded by an attractive colorful case-bound cover showing an artistic Missouri scene and two insects ("Kaskaskia" = 'katydid'), this book complements Le Boulenger's circa 1720 French-to-Kaskaskia compilation work (still only in manuscript form). This book can be used by Algonquianists, French-dialect students, historians, scholars, and librarians, especially those of the Midwestern area of the United States as a resource for reference.

To order a copy:

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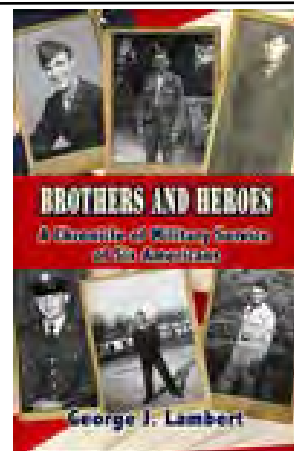
Brothers and Heroes: A Chronicle of Military Service of Six Americans *George J. Lambert*

The eighth son of Madeleine and Eddie Lambert, George was the last but certainly not the least as he towered over all his "big brothers" when he reached six-four by age sixteen.

As a youngster, George relished the oft-repeated stories of the six Lambert boys who served in the military in exotic locales like Guadalcanal, Trieste, Tsingtao, Seoul, Tokyo, and Rabat.

Brothers and Heroes illustrates George's love of family and his admiration and respect for his oldest brother,

Armand, already a Marine when George was born. Initially motivated by a desire to learn more about the brother he never knew and the circumstances of his death on Guam, George later expanded his research to include the military records of each brother, devoting countless hours to this daunting task. The discovery of the factors that led to Armand's landing in the Marianas on that fateful day of 21 July 1944 led George to seek and obtain a correction of the official records for what he perceived as a gross miscarriage of justice.



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POÉSIE/POETRY



An Ode To Onias *by his nephew, Mac Martin*

*Leaving home or coming home,
The direction wasn't clear.
Onias' ancestors he'd left behind,
He now was drawing near.*

*Bourgeuil, Nova Scotia, Madawaska,
And back to France again.
Always hard to bear the plight
Of his fellow Acadians.*

*This cause was somewhat different
Than Those they'd fought before.
The German forces stronger now,
Were knocking at their door.*

*To Europe he went to start the fight,
And among the ruins he'd find
A pleasant distraction, an English girl,
His lifelong love with heart so kind.*

*His time with her was much too short,
Across the channel he went
To serve his country honorably,
In Bonnetable his soul was spent.*

*Now, Albert Guillman resided there,
A true hero he had been.
Underground, he'd hid the Jews,
Even claimed them as his kin.*



*Meanwhile, the many German troops
Were foiling Ally attacks.
The youths set up the mine fields
To stop them in their tracks.*

*But Guillman was wise, he knew the plan,
He warned them of their fate.
Directed them a different route
Than through the Nazi gate.*

*The diversion, alas, was not enough,
Germans at the crossroads would wait
With horse drawn cannon to fire at them,
'Twas only Onias who met his fate.*

*At that, the Americans returned the fire
With double force for their comrade's sake.
Then innocent boys lay at their feet,
Never a man would any make.*

*Guillman approached the battleground,
All corpses German, save one.
With respect and grateful admiration
He treated him as his son.*

*A blanket was placed upon his face,
And flowers upon his chest.
Onias had returned to France,
And there he'd found his rest.*

*Leaving home or coming home,
The direction wasn't clear.
Onias' ancestors he'd left behind,
He now was drawing near.*

POÉSIE/POETRY



Chanson de Grand Pré *By/par Danielle Laliberté*

*Grand Pré
where are you now
that they call your children
Canucks?*

*We promised
we'd return to you someday,
la vieille patrie*

*My skin is pale
and I speak English sans accent.
Some Sundays I've forgotten
to go to Mass,
but I never forgot you.*

*Grand Pré
Je suis retournée.
I see you
In the first snow of winter
The grass of summer
The blue eyes of the blond.*

*Left an orphan,
I bow my head,
fait le deuil
my hair a permanent dark veil.*

Grand Pré, il faut vous oublierait.



MES PRIÈRES

Par Virginie Sand

*J'offre mes prières à ma grand-mère, la lune d'or,
Avec toute sa magie,
Pour influencer mon avenir.*

*J'offre mes prières au soleil brillant,
Avec toute sa magie,
Pour faire ma vie douce.*

*J'offre mes prières à toutes les fleurs,
Avec toute leur magie,
En apportant plus de couleur à ma vie ; la rose, le jaune, le vert, le violet...*

*J'offre mes prières au cimetière des pierres grises,
Avec toute sa magie,
En demandant à mes ancêtres pour leur conseil et leur sagesse.*

*J'offre mes prières à la rose,
Avec toute sa magie,
Pour apporter l'amour à mon cœur.*



MY PRAYERS

By Virginia Sand

*I offer my prayers to my grandmother, the golden moon,
With all her magic,
For influencing my future.*

*I offer my prayers to the brilliant sun,
With all of it's magic,
For making my life sweet.*

*I offer my prayers to all the flowers,
With all their magic,
In bringing more color to my life; pink, yellow, green, violet...*

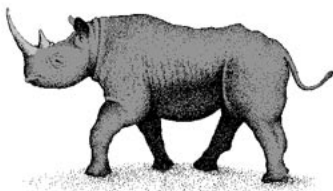
*I offer my prayers to the cemetery of grey stones,
With all of it's magic,
In asking my ancestors for their counsel and wisdom.*

*I offer my prayers to the rose,
With all her magic,
For bringing love to my heart.*

Coin des jeunes...

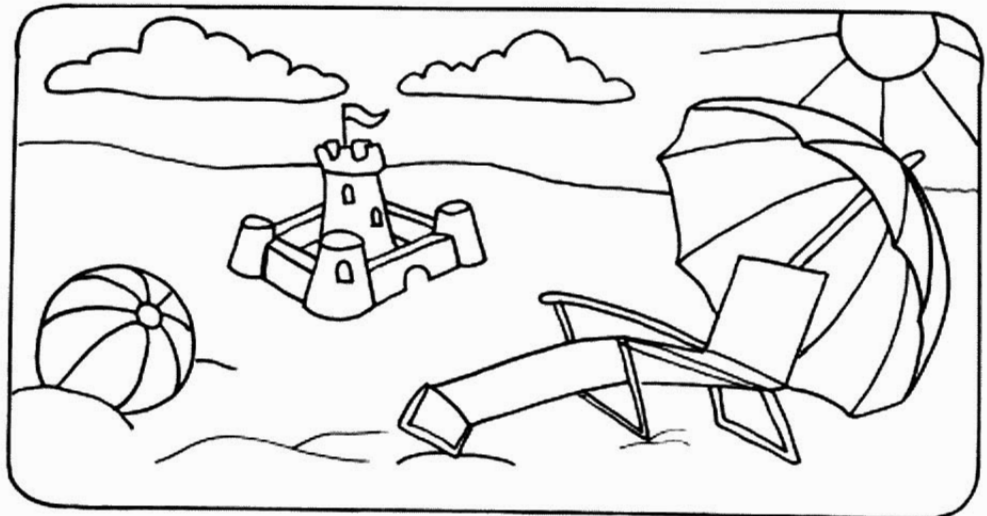


Les animaux au zoo...
...dessiner une ligne du nom
français à l'image correspondante



Color me....

Colorier moi....



(François Bélanger de page 21)

et Marie Guyon ainsi que Robert Drouin et Anne Cloutier signèrent dans la maison de Giffard, leur contrat de mariage rédigé par Jean Guyon qui, pour la circonstance, se fit notaire. L'année suivante, en juillet, ce sera pour ces deux couples un premier mariage religieux double en Nouvelle-France.

Quand François Bélanger a-t-il quitté Beauport?

Si la carte de Bourdon de 1641 indique que François Bélanger est propriétaire d'une concession à Château Richer, cela signifie-t-il pour autant qu'il ait quitté Beauport définitivement cette année? En vertu du principe déjà énoncé qu'on choisit les parrains et les marraines parmi les proches de son domicile, nous pouvons affirmer que dès 1643 François Bélanger était arrivé à la seigneurie de Beaupré. Aux baptêmes de ses filles M.-Madeleine et Marguerite en 1643 et 1645, les marraines sont des Legardeur qui possèdent un fief à la seigneurie de Beaupré sur lequel il y a une maison. M. Madeleine Legardeur est marraine de M.-Madeleine Bélanger et Marguerite Nicolet, future épouse de J.-Baptiste Legardeur, est marraine de Marguerite Bélanger. Comme dans le cas des baptêmes à Beauport, la cérémonie

est rehaussée par des seigneurs du lieu.

Au tout début, nous dit Lucien Campeau, les familles se regroupaient¹¹. Dans les années 1641-1643, la maison sur la concession dénommée l'abri à Cloutier, voisine de la terre de François Bélanger, a pu être un pied-à-terre pour les familles Bélanger, Cloutier et Guyon. Trois autres familles - les Drouin, Boissel et Estienne-, situées plus à l'est, près de la Rivière aux Chiens, se seraient regroupées dans celle de ce dernier dessinée elle aussi sur la carte de Bourdon. Nous avons pour cette année la confirmation que l'une des deux maisons de Château-Richer était habitée. Selon le baptistère du 15 mai 1641 de Noël Boissel, fils de Jacques et de Marie Eripel, la cérémonie du baptême a eu lieu en « l'une des deux maisons de Beaupré ». Éventuellement, s'ajouteront les maisons sur les concessions des Repentigny et des Couillard représentées sur la carte de Bourdon. De 1641 à 1643, pendant que François travaillait à sa maison et sur sa terre, il a sans doute occupé, en raison de sa proximité avec sa concession, l'abri à Cloutier avec d'autres compagnons. Jusqu'en 1643, son épouse avec ses deux enfants Charles et M.-Madeleine nés respectivement en 1640 et 1643 demeuraient davantage chez ses parents à Beauport. En 1644, au début du désertage en commun de sa terre avec Macé Gravel, il est possible que François ait habité sa propre maison

mais la terre n'étant pas prête à recevoir la semence, son épouse habitait peut-être encore chez ses parents avec un troisième enfant - Marguerite - née en 1645.

Un achat de deux poinçons de blé à Pierre Legardeur en 1647 nous oriente dans ce sens. Cet emprunt, ajouté au désertage en commun avec son voisin Macé Gravel entre 1644 et 1647, est peut-être l'indice que leur terre respective n'était pas encore suffisamment préparée ou productive puisque Gravel emprunte lui aussi le huit septembre 1647 de Pierre Legardeur de Repentigny la somme de 100 livres pour vente et livraison de blé?¹² Cet emprunt pose donc la question de l'installation définitive de François à sa maison de Château-Richer conditionnée par un autre facteur, celui du règlement de la crise du foin aux seigneuries de Beauport et de Beaupré. Selon Pouliot et Giroux, François Bélanger et tous les autres « déserteurs » de Beauport se seraient installés définitivement à Château-Richer en 1647¹³. Il fallait, selon lui, que le problème des pâturages soit réglé, ce qui eût lieu uniquement en 1647. Ceci a retardé la concession juridique des concessions par les seigneurs de Beaupré aux propriétaires dont les noms sont indiqués sur la carte de 1641. Sauf celles de Pierre Gagnon et de Claude Estienne à qui les terres sont octroyées officiellement en 1640, aucune autre ne l'est officiellement avant 1650 par Olivier Letardif.

(François Bélanger continued from page 20)

The harvest of last year was good, Father Le Jeune tells us in his Relation of 1636. The harvesting could feed twenty people this year. In 1635 "the summer was dry"? From Easter to mid June there was practically no rain. Huge forest fires. Two savages burned in the woods. Edmond Giroux tells us that these event were not as devastating to Giffard since he had planted in three different locations, close to the Beauport River, to the East and to the West of the fief Du Buisson.

Numerous different sources all agree, in the table at the end, on the contracts, the records of baptisms, burials and marriage help us track these harvesters of 1635 and 1636. To identify the people associated with Giffard is also to determine their localities. We identify, without

question, as people present at the harvest of 1635, Jean Guyon, Zacharie Cloutier, Noel Langlois, Martin Grouvel and Robert Drouin. Even though Cote hesitated to establish himself at Beauport because he owned, in 1636, a one acre farm at Cap Diamant, the presence of Giffard at his marriage (1634) and at the baptism of his son Louis (1635) confirms that he was among the harvesters of 1635.⁸ These pioneers of Beauport are present, in one way or another, since the first contracts with Giffard. For the seventh person present at the 1635 harvest, we have to choose between François Belanger and Jamen Bourguignon who were, according to Muriel Laroche-Montpetit, agents for the Hundred Associates.⁹ Which one of the two, Bourguignon or Belanger, was the seventh harvester? We cannot decide between the two since there is, accord-

ing to M. Trudel, uncertainty about their date of arrival, which has been stated was 1636. But both are certainly among the harvesters of 1636 and among the eight employees spoken of by the same author.¹⁰

The time for harvest in 1636 was also the time for lovers. In July of that year François Belanger & Marie Guyon as well as Robert Drouin & Anne Cloutier signed, in the Giffard home, their marriage contracts composed by Jean Guyon who, for the occasion, acted as Notary. In July of the following year, these two couples participated in the first religious double marriage in New France.

When did François Belanger leave Beauport?

If the Bourdon map of 1641 shows

(Continued on page 29)

(François Bélanger from page 28)

François Belanger as a property owner in Chateau Richer, does this also indicate that he has left Beauport by that year? In virtue of the custom of choosing godparents from among those close to one's residence, we can affirm that from 1643 François Belanger had arrived at the Seigneurie of Beaupre. At the baptisms of his daughters, M. Madeleine & Marguerite in 1643 and 1645 respectively, the godmothers were Legardeurs who owned a fief at the Beaupre Seigneurie with a house on it. M. Madeleine Legardeur was godmother to M. Madeleine Belanger and Marguerite Nicolet, future wife of J. Baptiste Legardeur, was godmother to Marguerite Belanger. As was the case with the baptisms of Beauport, the ceremony was highlighted by the presence of Seigneurs of the region.

From the start, says Lucien Campeau, the families formed groups.¹¹ From the years 1641-1643, the home on the concession named *l'abri a Cloutier*, neighbor to the François Belanger farm, was probably a foot in the door, so to speak, for the Belanger, Cloutier and Guyon families. Three other families, the Drouins, Boissels and Estiennes, lo-

cated more to the East near the Dog River (Rivière aux Chiens), were grouped and shown on the latest design of the Bourdon map. We have confirmation for that year that one of the houses at Chateau Richer was inhabited. According to the baptismal record of 15 May 1641 for Noël Boissel, son of Jacques and Marie Eripel, the baptismal ceremony was held in "one of the two houses of Beaupre". Eventually, the houses on the concessions of Repentigny and Couillard were added as shown on the Bourdon map. From 1641 to 1643, while François worked at his house and on his farm, he no doubt lived at *l'abri a Cloutier* along with other companions, by virtue of its proximity to his concession. Until 1643, his wife and two children, Charles and M. Madeleine born respectively in 1640 and 1643, lived gratis with her parents in Beauport. In 1644, when François started clearing his farm with Macé Gravel, it is possible that he lived in his own home but the land was not ready for seeding, his wife possibly still lived with her parents with a third child, Marguerite, born in 1645.

A purchase of two poinçons of wheat from Pierre Legardeur in 1647 gives us a clue. This loan, added to the


clearing of the common land with his neighbor Mace Gravel between 1644 and 1647, is possibly an indication that their respective farms were not yet sufficiently prepared and productive because Gravel also borrows on 8 September 1647 from Pierre Legardeur of Repentigny the total of 100 pounds of wheat for resale and feeding.¹² This loan poses yet another question about the final settlement of François in his home at Chateau Richer because of the hay crisis in the Seigneuries of Beauport and Beaupre. According to Pouliot and Giroux, François Belanger and all the other "deserters" (a deserter was a tenant farmer who abandoned his concession for one reason or another) of Beauport had definitely settled in Chateau Richer in 1647.¹³ According to him, the problem of pasturage had to be settled which happened in 1647. This delayed the legal conveyance of concessions by the Seigneurs of Beaupre to the owners whose names are written on the Bourdon map of 1641. Except for that of Pierre Gagnon and Claude Estienne whose farms were officially conveyed in 1640, others were not official until done before 1650 by Oliver Letardif. (Continued on page 30)

Présence de la famille Giffard dans les registres civils et religieux de 1634-1642. Relevé pour Beauport

Noms	1634	1635	1636	1637	1638	1639	1640	1641	1642
Jean Guyon Arrive en 1634	14-03-1634 Contrat d'engagement à Mortagne avec Robert Giffard (Mathurin Roussel)		27-07-1636 ¹⁴ Dans la maison de Giffard, témoin au contrat de mariage de R. Drouin et A. Cloutier (ASQ, Doc. Faribault, 2)	03-02-1637 03-07-1637 10-12-1637 Voir Cloutier pour ces contrats.	27-08-1638 Bapt. de N. Guyon (d. 11-09-1638) Parrain : N. Juchereau Marraine : Marie Regnouard	07-12-1639 Baptême de Fr. Guyon Parrain : Derre de Gand Marraine : Louise Couillard			15-05-1642 Contrat de pâturage avec Giffard (Pirabe)
Zacharie Cloutier Arrive en 1634	14-03-1634 Contrat d'engagement à Mortagne avec Robert Giffard (Mathurin Roussel)		27-07-1636 Dans la maison de Giffard, témoin au contrat de mariage de R. Drouin et A. Cloutier (ASQ, Doc. Faribault, 2)	03-02-1637 : Partage des terres Giffard-Guyon-Cloutier (Tronquet). Prés. : A. Martin, A. Duchesne, J. Bourdon 03-07-1637 : Partage des terres défrichées par Guyon et Cloutier. Présents : Fr. LeDoublets, N. Langlois, R. Drouin. 10-12-1637 : Partage des terres entre Guyon et Cloutier. Présents : Ch. Lalemand, J. Bourdon, N. Juchereau (Gutet).				23-07-1641 Contrat avec les Hospitalières (Pirabe)	15-05-1642 Contrat de pâturage avec Giffard (Pirabe)
Noël Langlois Arrive en 1634	25-07-1634 Mariage avec Françoise Grenier Témoins : Robert Giffard et N. Juchereau Mariage (2) avec M. Crevet le 7-7- 1666	18-07-1635 Baptême de Robert Langlois Parrain : Robert Giffard Marraine : Anne Martin Paul Lejeune, Jésuite	27-07-1636 Dans la maison de Giffard, témoin au contrat de mariage de R. Drouin et A. Cloutier 25-10-1636 Baptême de Marie Langlois Parrain : Noël Juchereau Marraine : Marie Giffard Dequen, Jésuite	29-06-1637 : Concession par Giffard de 60 arp. en superficie, proche la « pointe de Lessai » ¹⁵ 29 juin 1637 : 300 arpents en roture. En 1655, augmentation de trois à quatre arpents. Terre bornée par le fief Beaumarchais (Charles de Lauzon-Charmy). P. G. Roy, op. cit. p. 242. 03-07-1637 : Témoin au contrat de partage des terres défrichées entre Giffard-Guyon-Cloutier. 02-09-1637 : Baptême de Anne Langlois. Parrain : Frs. Bélanger Marraine : Anne Cloutier Présent : Robert Drouin, Nicolas Adam, Jésuite 25-10-1637 : témoin au contrat de mariage de R. Caron	02-09-1639 Baptême de Marguerite Langlois Parrain : J. Bourguignon Marraine : Marguerite Aubert Présent : Martin Grouvel Nicolas Adam, Jésuite			21-07-1641 Contrat de 500 bottes de foin de 16 à 18 livres chacune avec les Cent Associés.	15-05-1642 Contrat de pâturage avec Giffard (Pirabe)
Martin Grouvel Arrive en 1635 (?) Concession de six arpents par Giffard le 17-04-1644 revendue l'année même à Guillaume Pelletier. Autre	20-11-1635 Mariage avec Marg. Aubert Témoins : Derre de Gand Henri Pinquels Lallemand Absence de Giffard		27-07-1636 Dans la maison de Giffard, témoin au contrat de mariage de R. Drouin et A. Cloutier			12-07-1639 Parrain au baptême de Martin Côté	29-01-1640 Construction de la maison et de la grange de Jean Bourdon	15-06-1642 Construction de la maison de Guil. Couillard à Longue-Pointe (Ange- Gardien) : 50'X20' 16-05-1642 (Pirabe) Contrat de pâturage avec Giffard	

¹⁴ Les femmes signataires à ce contrat sont Marie Giffard et Marie Regnouard, épouse de Robert Giffard. Inscrivent chacune leur marque : Anne Cloutier, Sainte Dupont, épouse de Zacharie Cloutier, Mathurine Robin, épouse de Jean Guyon.

¹⁵ Roy, Léon, B.R.H., *La terre de Noël Langlois à Beauport*, vol. 54, pp. 240-254, 269-286; pp. 295-300.

Noms	1634	1635	1636	1637	1638	1639	1640	1641	1642
Jean Côté Arrive en 1634 Concession de trois arpents par la profondeur par Giffard le 05-02-1645 (Tronquet) qu'il revend à Provost le 12-02-1645	17-11-1634 ¹⁶ Mariage avec Anne Martin Témoins : Guil. Couillard et Robert Giffard Charles Lallemand	25-10-1635 Baptême de Louis Côté Parrain : Giffard Mairaine Louise Couillard	27-08-1636 Concession de six arpents sur le Cap Diamant (Tour Martello) qu'il revend en 1652 à Antoine Lebosème Dimension 150 pieds par 60	09-12-1637 Baptême de Simone Côté Parrain : Guil. Hebert Mairaine Simone d'Orville ou D'Orgeville		12-07-1639 Baptême de Martin Côté Parrain : Martin Grouvel Mairaine Marg. Langlois Présent : Abraham Martin		21-07-1641 Contrat de 500 bottes de foin de 16 à 18 livres chacune avec les Cent Associés	15-05-1642 (Pirabe) Contrat de pâturage 06-07-1642 Baptême de Mathieu Côté Mairaine : Mathurine Robin, épouse de Jean Guyon
François Bélanger Arrive en 1634 comme engagé de Giffard et demeure chez ses beaux-parents			27-07-1636 Dans la maison de Giffard, témoin au contrat de mariage de R. Drouin et A. Cloutier	12-07-1637 Mariage avec Marie Guyon à N.D. De-Recouvrance. Reconstitution de mémoire de l'acte à cause d'un incendie. L'original nous aurait-il révélé la présence de Giffard? Parrain au baptême d'Anne Langlois (02-09-1637)			19-08-1640 Baptême de Charles Bélanger Parrain : Charles Giffard Mairaine : Marie d'Abancourt Présents : Giffard (père); Jean Jolliet. Jean Guyon (père) ondoie Charles		
François Le Doublets			05-07-1637 Témoin au contrat de partage des terres défrichées entre Giffard-Guyon-Cloutier						
Robert Drouin - Arrive en 1633 selon Campeau - Demeure chez son beau-père Z. Cloutier - Habite aussi Trois-Rivières. Concession à Château-Richer par Olivier Letardif le 17-04-1646 (Le Vasseur et Morel, au Châtelet de Paris), 20-06-1654. - Borne avec J. Badeau, à Beauport, la terre de Z. Maheu (Badeau) Cambray, p. 149		Briquetier des Jésuites en 1635 selon Campeau et Trudel	27-07-1636 Contrat de mariage avec Anne Cloutier Robert Giffard est signataire  Maison natale de Robert Drouin, Les Pins-La-Garenne, in <i>Au Perche des Canadiens Français</i> , p. 22	12-07-1637 Mariage avec Anne Cloutier à N.D. de Recouvrance 05-07-1637 Témoin au contrat de partage des terres défrichées entre Giffard-Guyon-Cloutier		25-03-1640 (Pirabe) Contrat de 7000 briques avec les Ursulines. À Notre-Dame-des-Anges, les Jésuites lui réservent un endroit pour sa briquetterie. Voir Trudel, les Cents Ass., p. 162 7 000 000 selon Cambray. P. 138		25-01-1641 Baptême de Agnès Drouin Parrain : Z. Cloutier (fils) Mairaine : Marie Giffard Présents : Z. Cloutier (père) et Robert Giffard 31-01-1641 Sépulture d'un enfant anonyme de Robert Drouin, résident de Beauport (sic) Terre à Château-Richer Carte de Bourdon	09-03-1642 Poursuite par J. Bourguignon pour tentative, avec d'autres résidents de Beauport, d'assassinat. « On se menace avec pistolets » APQ, Coll. Pièces judiciaires, vol 2.

¹⁶ L'acte de mariage est de 1635, mais, selon le PRDH, il s'agit d'une erreur car son fils Louis naît en octobre 1635.



Québec City 1608 to 2008 400th Year Anniversary Venez au Québec by Anne Marie Leonard, student

It is spring in the north, and in Québec the snow and ice may be melting, but not the warm and generous hearts of its inhabitants. Now that the internationally known Winter Carnival and traditional

outdoor sports of skiing, skating, snowshoeing and sledding are unseasonable, excited anticipation is in the air for the grand celebration of July 3rd, 2008. Ice sculptures at Winter Carnival depicted Samuel de Champlain of France, Québec's lauded founder, in a prelude to the spectacular events to come. From May 2 - 18 Canada is hosting for the first time the 2008 International Ice Hockey Federation games at Colisée Pepsi. IIHF is marking its 100th anniversary, coinciding with Québec's 400th. There will be 30 games in Québec City and 26 in Halifax with 16 countries participating in the contests.

Québec, the proper name used by both federal and provincial governments, is the capitol city of the Canadian province of the same name. Second only in size to Montréal, Québec is a gateway to the North American continent via the beautiful St. Lawrence River.

There, upon a splendid bluff, safely inland from exposure to the broad Gulf of St. Lawrence and the wild North Atlantic, Samuel de Champlain established "la ville de Québec" on the former Iroquoian settlement called Stadacona. Québec is

the chosen derivative of several variations of its Amérindien name with a similar sound, but French is the founding language of Canada, and Québec prevails.

The ramparts surrounding Québec City's old town are the only fortified city walls still in existence in America, north of Mexico. In 1985 the prestigious UNESCO organization named the "historic district of Old Québec" a World Heritage site. Alive and well today, this vibrant community of well over 600,000 people is proud of its primarily French, English, Scotch and Irish ancestry. Herein lie many stories for another time, but today in the year 2008, 400 years after Champlain set foot on this profound continent, the anniversary year celebration is beckoning.

What is this world-class celebration attempting to accomplish in addition to the obvious merrymaking for the occasion? Take note that it will be no ordinary beer-fest. Québec is showcasing its desire for international friendship and mutual welfare of all peoples. This relatively small city, by the

(Continued on page 31)

(*Québec City 1608 to 2008 continued from page 30*)

world's scale, underscores the influence it has on the world around it. Québec is saying, "Come look at us, see what we've accomplished, and above all, have a good time while you are here".

Five and a half million visitors are expected throughout 2008 - 270,000 for the 400th year anniversary alone. Some 30 international conferences, conventions and meetings have chosen Québec City as their venue in 2008 to specifically take advantage of the festivities. For example, the 4th Québec-New York Economic Summit co-chaired by Premier Jean Charest and New York Governor Eliot Spitzer on May 20th. Laval University will host the 4th World Youth Congress, inviting 600 of the world's most dynamic young people in the field of sustainable community development.

The numerous hotels, bed and breakfasts, inns, restaurants, and events will accommodate them with efficiency, graciousness and style. Scores of jobs will enrich the economy. The entire labor force is rolling up its sleeves and rolling out the red carpet. The capability of hosting such a large number of countries from around the world further validates the hard working people of Québec, adding to their sense of pride to be Québécois.

To ring in the anniversary, an unprecedented "concert of a thousand" with Québec Symphony Orchestra conductor Yoav Talmi took place at the Colisée Pepsi on Saturday night, March 15th. Malher's Symphony No. 8 was featured and then an encore of "Hymn to the Beauty of the World", arranged by Leon Bernier, brought thunderous rounds of applause. This was a phenomenal music program broadcast by Radio Canada and carried by Radio Chicago on WFMT Radio Network, 98.7 FM. Québec Symphony Orchestra, Orchestra of Three Rivers, Orchestra of the music faculty of Laval University, the Québec Conservatory of Music and numerous combined choirs, including children's choirs thrilled the eleven thousand people in attendance. This extraordinary performance is just one of the many carrots of cordiality enticing people to join in celebrating.

Overlooking the city, the imposing

Hotel Frontenac is managed and operated by Fairmont Hotels and Resorts of Toronto. Even though sold by Fairmont in 2000 to Legacy Hotels REIT for \$185 million CAD, Fairmont has held an 11.14% ownership in the REIT as of August 2005. This magnificent hotel opened in 1893 as a stopover for patrons of Canadian Pacific Railroad. William Van Horne, the railroad's general manager, enlisted the New York architect Bruce Price, the father of Emily Post. The chateau style hotel was named in honor of Louis de Buade, Count of Frontenac, who was governor of the colony of New France in the late 1600s. Today historic Château Frontenac can house more guests than the original number of settlers of the entire city!

More than 75 planning partners are working to assure the success of this celebration. Mr. Denis Racine, Federal Commissioner of coordinating activities within the Department of Canadian Heritage, is responsible for liaising with Société du 400e anniversaire of Québec. He chairs a committee of senior federal public servants overseeing the Government of Canada's participation. Québec's planning committee is headed by Mr. Pierre Boulanger, President and CEO and Mr. Jean Leclerc, Chairman of the Board. The Société du 400e anniversaire's theme is *Meetings and Encounters*. Mr. Leclerc states that for thousands of years Québec has been a natural meeting place for encounters great and small, historic and contemporary, and all federal government departments and agencies are pooling their efforts and resources.

First Nations' participation in myriad events counts on the planning expertise of Mr. Luc Lainé, Federal Commissioner of Aboriginal Affairs. Mr. Lainé is a member of the Huron-Wendat Nation from Wendake and a graduate of Université Laval. He has worked on community planning with First Nations throughout Québec and for the Protocol Office at the Department of Foreign Affairs as visit officer for foreign dignitaries, which will indeed be a great asset for this year's events. Be sure to not miss the Inuit Art Museum on rue Saint-Louis.

A song contest was held by Espace Musique for an official theme song. New Brunswick composer-interpreter,

Danny Boudreau of Petit-Rocher won out of 300 participants countrywide. *So Many Tales*, "*Québec je te chante*" has as its theme *rencontres* (meetings) of peoples from around the world.

Espace 400e is the official site of celebrations for the 400th Anniversary. Located on Louise Basin, in the Old Port of Québec, it is the designated site for the center of festivities. First Nations, the country's original inhabitants, will host special programs and activities to honor their legacy. Over 2,000 street performances, 700 artists from every discipline, 100 children's workshops, a multimedia exhibition on human migration, and debates and round table discussions will be presented here. In 2009 the Espace 400e pavilion will become a Parks Canada Discovery Centre.

For Québec's 300th Anniversary in 1908, the Government of Canada gave the residents the Plains of Abraham. It developed the upper city. Today the focus is on more public access to the magnificent Saint Lawrence River, and the city itself has cleaned up Rivière Saint-Charles, restoring the banks and creating trails. One hundred sixty million dollars is allocated for refurbishing Québec City.

Forty million dollars has been spent on new construction on the waterfront alone. Canada Economic Development is providing funding to the Port of Québec. The Port of Québec and the Government of Canada is revitalizing three sites:

1. Baie de Beauport will feature a recreational path for walks and bird watching, a beach, sports facilities, a new service building and multitudinous parking.

2. Pointe-À-Carcy, long a major hub economically and culturally, boasts an ultra-modern port facility as the debarkation point for cruise ships, a public promenade and children's playground, all in keeping with respect for this historic site on the beautiful St. Lawrence.

3. Bassin Brown has always been a link between the Plains of Abraham and the river. Here at Cap-Blanc General James Wolfe (British officer) engaged in battle the Marquis de Montcalm (French officer) in 1759. Tragically, that September 13th battle of the month long siege ended both of their
(Continued on page 35)

The Germain Saga

by
**S. Ella Marie
Germain, CSJ**
Fifth Installment



School Days

Our country home was an ideal place to grow up, Mom and Dad were the heart of our home. With them we lived happily, actively, and fully. There, from our parents we learned to love, to work, to have fun, and to pray. The wide open spaces, the hills, the bright sunny days, and the starry nights revealed to us something greater than ourselves—the grandeur of God.

The new world opened up to us as we began our school days at Lonesome Trail, one mile from home. This one room school was built on an isolated treeless area. A large stove to the right during the cold winter months. There were two cloakrooms at each of the front entrances. Sometimes a student was sent there as a punishment, and a cry could be heard when the stap was used.

In the morning there was a lot of activity to get ready for school. Eight lunches were made and put into paper bags or karo pails. Mom combed Mae's curls, and saw to it that we were neatly dressed. Finally, everything was quiet in the house as we left for school. Mom was left with the younger ones — Rita, Dennis, Leo, and Ralph.

The teacher in the grade school had to be well organized and prepared to

teach grades one through eight. classes were only ten to fifteen minutes long. The grade to be taught was called to the front of the room while the others studied or helped younger ones. At times, notes were written and passed unnoticed by the teacher. As there was only one bookcase in the school, books were read and re-read.

Recess and noon hours were for fun and games. After a quick drink at the well and lunch, favorite games were played such as anti- anti-i-over, crach the whip, pum pum pull away, kitten ball, penie stick, etc. During the cold winters indoor games were in order. Tagging someone with each eraser on the head without it falling was tricky.

Our great grandfather, Isidore Be-seau, who worked at the New Richmond ski factory gave us each a pair of skis. There were eight pairs lined up on the back porch. Skiing to school, up and down the hills, was faster than walking. On cold stormy days Dad came for us with the sleigh. On those days the general attendance was poor, but not for our family. Only the Germaines were at school! No storm kept us away.

In the spring when the ice began to melt on the ponds, we dared to walk on the rubber ice. What a thrill to go up and down! One time I (Ella) wasn't quick enough. I went down with my new 3rd grade arithmetic book. My brothers, Delore and Andrew rescued

me, but I was inconsolable because my book was all wet. Mom consoled me, gave me dry clothes, and dried the book.

An important event during our grade school was practicing for the Christmas program. The teacher found a part for everyone - songs, recitations, poems, skits, and pantomime. All of the parents would be present, so great care was taken to prepare well.

At one of our programs Andrew sang and dramatized, "When I Was a Baby." The song was a big hit. Everyone in the audience started to laugh and could not stop. We called it the laughing song. It went down in history. Andrew still sings it at parties and reunions.

When I a baby they tickled me so

I never got over it quite.
Although now I'm grown up
Wherever I go, I'm laughing
From morning til night.

My nurse used to tickle me
When I was asleep.
My mother would tickle my chin
My daddy would tickle
My poor little feet
And then I would always begin
Oh-ha-ha-ha-ha etc.

(Continued on page 33)



Lonesome Trail School, 1925.

(The Germain Saga continued from page 32)

Another time Andrew pantomimed his troubles with his old Ford. It just wouldn't start. There was always a putt-putt and then it died. Once it got started, he had a flat tire. It was one trouble after another. He had the audience in stitches.

When Urban was in the middle grades he recited and dramatized the poem, "Christmas is Near." He sent me a hand written copy of it when I was studying in Bourg, Franc. Here is a copy of it and his letter.

(See letter to the right).

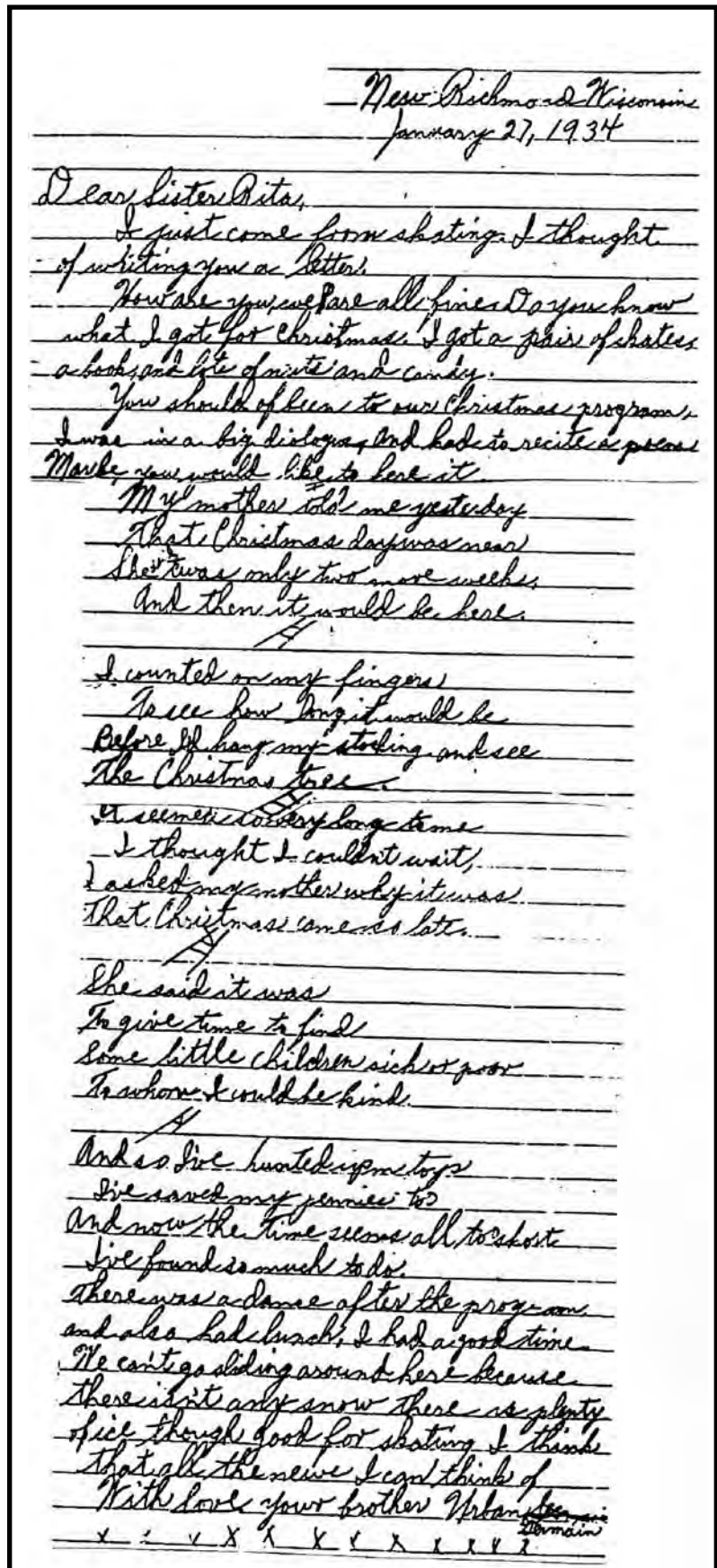
High School

After having attended a small country school, going to New Richmond High was a new world. The building was immense. Instead of three in a class, there were twenty-five or more. Because we lived three miles from school, we went by car. Delore was the driver. In our hurry to arrive on time, we sometimes landed in the ditch. Our family enjoyed our school days in New Richmond. We were involved in extra-curricular activities such as drama, chorus, class parties, dances, basketball, football, and the Prom. After Delore, Andrew, Claire and I graduated, the second half of the family attended New Richmond High.

Mom and Dad knew the importance of education for our future years. Their interest and encouragement helped each one in the family to merit a high school diploma. Delore graduated in 1930, and he took a teacher's training course in New Richmond. His first experience in teaching was at Lonesome Trail in the fall of 1932. His wages the first year were \$65 a month. The next year he had a ten dollar raise. Among his pupils were his brothers Dennis and Urban, and his sister Rita.

Andrew and I graduated in 1932. It was during the Great Depression. Because our parents knew how to manage and save, we were never in need. Andrew and I ordered our class ring gold with a black onyx stone for \$6.50! The class chose to graduate without the usual caps and gowns because of the hard times.

In the fall I entered the convent of



(Continued on page 34)

(The Germain Saga continued from page 32)

the Sisters of St. Joseph in Crookston, Minnesota. Andrew learned mechanics from Uncle Phil Laventure. Later he joined the Air Force and served in World War II. After the war, Andrew worked in an industrial plant as a foreman in California and Chicago.

Claire finished high school in 1933, and entered the Sisters of St. Joseph, also in Crookston. Claire and I both studied in Bourg, France for 2 1/2 years. After our training we taught school in Minnesota and Wisconsin where the Sisters had schools.

In 1936 Mae received her diploma at St. Joseph's Academy in Crookston. She took a business course in St. Paul, and then worked in the Bank of New Richmond. Urban graduated in 1939. He helped Dad on the farm, and worked in St. Paul. In 1943, Rita received her diplomat and later worked at 3M. Dennis graduated in 1945. He worked at Anderson's in Stillwater. Leo graduated in 1946. He was in the service for a time, and then worked at Minnesota Mining. Ralph, the last one in the family, graduated in 1948. He also worked at 3M.

(N.D.L.R. See next issue for the sixth installment of the Germain Saga by S. Ella Marie Germain, CSJ.)



Delore



Ella



Andrew



Claire



Mae



Urban



Rita



Dennis



Leo



Ralph

(Québec City 1608 to 2008 continued from page 31)

lives within a few hours. There is a new interpretation center and a promenade from the Cap-Blanc stairs to the shore of the St. Lawrence and newly renovated, historic Léonard wharf. These are all multi-use areas open to the pleasure of the general public.

As for ground transportation, if one arrives at Jean-Lesage airport, taxi fares to downtown Québec are meted out per trip, accommodating one to six persons for approximately \$30.00 total. The public Métrobus is an efficient way to maneuver unencumbered about the city. This bus company provides a liaison between the principal centers of activities. Métrobus is known for its "high frequency" service with runs throughout the city and surroundings at just about any time of day. The fees are reasonable. And, you might find yourself on an articulated bus for the first time!

If you try to make reservations for summer and find yourself shut out of first choices in the ville, by all means try the outskirts. Finding rooms outside the walls of the old city often omits higher car parking fees. Sillery and Sainte-Foy abound in lodgings well worth considering. Rental cars are always an option if one does not arrive by car, and would like to explore the wider area, Îsl d'Orléans for example. Most grape vineyards there offer tours and wine taste-testing.

Laurier Québec's free shuttle service to a 350-store shopping mall, just out of town in Sainte-Foy, facilitates joining the locals at modern stores and food courts. Tour departures are convenient both morning and afternoon, including drop-offs for the Aquarium, and then returning to the ville both early afternoon and before dinner. Very nice!

Horse and carriage rides are popular with many tourists. This mode of travel allows them to experience, at least the ambiance of, an unhurried Old Québec.

For those strolling the quaint streets on these festive days, who knows whom one may encounter? Dignitaries and celebrities from all over Canada, and the world for that matter, will sojourn alike. Mr. John Charest,

Premier of Québec might be sighted, or the Prime Minister of Canada, Mr. Stephen Harper. Céline Dion is expected to sing on the Plains of Abraham. It is rumored that even Pope Benedict XVI, or one of his emissaries, may grace the 49th International Eucharistic Congress in June (to be announced).

The Royal Canadian Mounted Police are charged with security for dignitaries. They showcase a Musical Riders performance to promote the RCMP image. On July 3rd, hosted by the National Battlefields Commission, a troop of thirty-two riders and horses will perform their cavalry drill choreographed to music. In a "march past" the troop traditionally salutes the guest of honor.

Historical sites to visit inside the walls include Place Royal, the cradle of Québec's civilization with its Notre Dame des Victoires church from Champlain's day, having suspended from the ceiling a centuries old replica of the bateau that held his crew of thirty men; Notre-Dame de Québec Basilica-Cathedral on Buade Street; Fortifications of Québec (4.6 kilometre-long defense wall); the Citadelle- known as the Gibraltar of America- and lastly, Artillery Park. Just outside the walls on Parliament Hill is the Hôtel du Parlement, housing the National Assembly, Battlefields Park recalling the famous battles between the British and French armies on its Plains of Abraham (now an enormous urban park, the venue for some of the larger crowd drawing events of the 400th anniversary) and Musée national des beaux-arts du Québec.

Underscoring friendship, and ever broadening ties between other countries and Canada, are generous lasting gifts marking the anniversary. The Netherlands has sent its traditional gift of 10,000 tulip bulbs. Belgium and the United States donated stone benches to the city. Bordeaux, France has given stone gargoyles to be mounted on City Hall. And La Rochelle, France's gift to the Governor General of Canada is the "livre de Champlain" to be exhibited at the Citadelle. Based on Samuel de Champlain's notebooks, the pages of this original work of art have been copied by hand onto canvas on wood. The

pages are 2.2 metres high and 1.5 metres wide. The book weighs 500 kilograms. Yet, it will be set up so that visitors will be able to turn the pages themselves.

The following is just a smattering of diverse events that may attract people of different cultures, creeds and simply interests:

Image Mill June 20 - July 29; each evening at 10:00 pm an outdoor Megaprojection of the History of Québec on the enormous Bunge grain silos next to Bassin Louise. These concrete silos will become a giant movie screen.

49th International Eucharistic Congress, June 15 - 22; ExpoCité, Plains of Abraham and a night procession through the streets of the ville on June 17 ---coinciding with the **4th**

World Youth Congress on June 22 400th Anniversary Celebration parade day, July 3rd; beginning with a mass at the Notre-

Dame de Québec Basilica-Cathedral

RCMP Musical Ride July 3rd Québec plein la rue series July 3 - 5 will invite international street performance companies for a North American premiere

Gathering of Nations August 14 - 24; International Festival of Military Bands, Place George V

Céline Dion Free Public Concert Friday night, August 22 on the Plains of Abraham

Cirque du Soleil October 19; closing of the festivities performance at Colisée Pepsi

The second half of the official program will be forthcoming soon at

< h t t p : / / w w w . M y - Q u e b e c 2 0 0 8 . c o m >

All of Canada may claim ownership in commemorating its beginnings, and deservedly so, since all of Canada is contributing, each in its own unique way. This Olympic-sized 400th anniversary celebration is a beautifully executed example of a fairly small, but rich culture that is demonstrating its content. Today, having become one of Canada's most vital cities, Québec City is the American continent's flower of Frenchness.

Venez au Québec!

BOOKS/LIVRES... NOUVEAU LIVRE DE NORMAND BEAUPRÉ : *LA SOUILLONNE, DEUSSE* (2008)



“Pourtant il y a une suite à ça,” dit un ami à l’auteur du monologue sur scène, *La Souillonne*. Et bien, là voilà cette Souillonne qui se «débourse le coeur» une deuxième fois. Elle nous parle des Acadiens, des écornifleuses, des défoncés et des paniers parcés, de la ration et la guerre, des gens de travers, des accoutumances, le parlement de not’ monde, les recettes de ma mère, et d’autres. Parmi ces monologues sur scène on y découvre une jolie petite histoire d’une veuve étroitement attachée à son petit oiseau qui lui donne chaque jour une raison de vivre. C’est *Le marle à mémère Tanguay*. *La Souillonne, deusse* vient rajouter au premier monologue une nouvelle ouverture sur la vie de la

Souillonne qui non seulement séduit le lecteur mais lui révèle la richesse d’une langue et d’un glossaire en voie de disparition. Gérard Robichaud, auteur franco-américain, “n’arrêtait pas de dire combien il avait aimé *La Souillonne* (sur scène). Il a dit bien des fois, “This is authentic Franco-American humor,” nous raconte Robert Perreault lui-même auteur franco-américain de Manchester, N.H.

Le monologue sur scène, *LA SOUILLONNE*, a remporté tellement de succès à son auteur, Normand Beaupré, qu’il s’est décidé d’écrire une suite à son oeuvre après avoir vu la performance de Marie Cormier par trois reprises dans le rôle de la Souillonne. Encore une fois, il a retrouvé les sujets de son oeuvre dans ses propres expériences des années passées alors qu’il grandissait dans un milieu franco. Tant de personnes s’identifient avec la Souillonne, nous dit l’auteur, parce qu’elles ont vécu les mêmes expériences qu’a vécues la Souillonne. De plus, les oeuvres *La Souillonne* [première] et *La Souillonne, deusse* sont écrites en dialecte franco-américain, la langue du peuple franco. La matière et la langue de

ces deux monologues font de ces oeuvres un travail unique. Peggy Pacini qui est diplômée de l’Université de la Sorbonne Paris IV a écrit dans son article intitulé, *Présence visible et invisible de la langue française dans la littérature franco-américaine contemporaine*, janvier 2007, “Cette conclusion que Normand Beaupré met dans la bouche de cette femme franco-américaine de soixante-neuf ans évoque par-delà *La Souillonne* la réalité sociale, culturelle et linguistique de toute la communauté franco-américaine contemporaine. Le choix qui est le sien de laisser raconter à cette femme l’histoire de sa vie, de lui laisser se «déboursier» le coeur dans la langue populaire des Franco-Américains de la Nouvelle-Angleterre, est en soi une forme de survivance, comme Beaupré le souligne dans sa préface, puisqu’elle est, pour lui, «la gardienne d’un glossaire et d’une race».

La Souillonne, deusse est la neuvième oeuvre publiée par Normand Beaupré. Il est présentement à sa dixième, un roman basé sur la vie et les oeuvres d’art de Vincent Van Gogh à Arles.

Author Norman Beaupré writes a sequel to *La Souillonne*

The dramatic monologue, *La Souillonne*, was such a tremendous success for its author, Norman Beaupré that it prompted a friend of his to say, “There must be a follow-up to this.” The author replied that he had not thought about it and that he did not think he had enough material in his creative imagination to write a sequel. However, after seeing the performance of the play twice at the Franco-American Heritage Center in Lewiston and seeing it again in Lamèque, New Brunswick this past summer performed to a sell-out crowd, he began to sift ideas in his mind especially once he heard sea stories by the performer, Marie Cormier’s brother, Angelbert Paulin who had caught fish and crabs out in the open seas for

some forty years. Beaupré now had at his disposition some materials about Acadians and the sea. He then set out to line up other topics such as, the snoops [les écornifleuses], the famished and the tell-it-alls [les défoncés et les paniers parcés], WWII and the ration [la ration et la guerre], the melting pot, the shoe shops, odd people [les gens de travers], old habits [les accoutumances], our way of speaking [le parlement de not’e monde] and my mother’s recipes [les recettes de ma mère]. Among them is a particular story designed to stir the feelings and the imagination of the reader, *Le marle à mémère Tanguay*. It’s a story of the pet bird of an old widow who caters to him and he in turn gives her a reason for living.

So many people identify with the character of *la Souillonne* and her situations in life because they lived the same experiences a long time ago and share the same values as the main character. Besides, the book is written entirely in the Franco-American dialect, the “language of the people.” It has been a real challenge for the author since this dialect is essentially an oral language and Beaupré had to find a way in replicating the sounds into the written word. The subject matter, the main character and the written dialect make this a unique work. Peggy Pacini, a French scholar who resides in northern France, wrote in her recent article entitled, “The Visible and Invisible Presence of the French Language in Contemporary Franco-American Literature” [*Présence visible et invisible de la langue française dans la littérature* (*Continued on page 37*)

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***C'est de même
qu'ont parle par
che' nous
par Don Levesque***

Moué shu Don Levesque. J't'un p'tit gah d'Grand Isle qu'a été a high school a Van Buren, pi au collège a Fort Kent, j'reste a St.-Basile pi j'travailles a Madawaska.

J'ai commencé a collecter des patois, des dictions pi des métaphores en 1988 quand j'ai commencé a écrire une colonne dans l'John Valley Times que s'appelle "Mon 5¢".

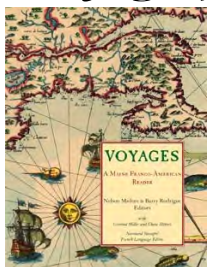
J'ai publié un livre de patois en 1999 qui s'appelait "Le Parler de Chez Nous."

Dépu s'temps la, j'ai ramassé d'autres patois, dictions pi métaphores pi asteur c'est mon grand plaisir de vous les présenter dans c'p'tit livre icitte.

All French words are pretty much spelled the way they sound. I suggest that the French be read out loud or at least while moving your lips. This will greatly facilitate understanding the French because your "ear", l'oreille française dans ta brain, will "hear" the French and you should understand it much better.

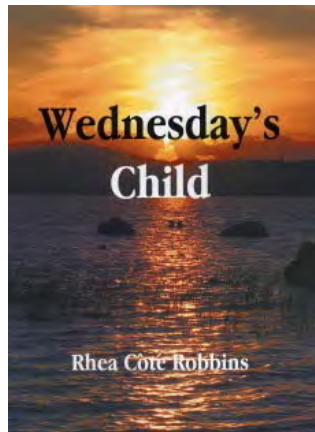
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***Voyages; A Maine
Franco-
American
Reader
Nelson
Madore
and Barry
Rodrigue,
Editors***

Published with the Franco-American Collection, USM Lewiston-Auburn College Publication Date: June 2007
\$30.00, Paperback; ISBN 978-0-88448-294-9, 7 x 10, 656 pages, photographs/illustrations Franco-American History/Literature



***Wednesday's Child
by Rhea Côté Robbins***

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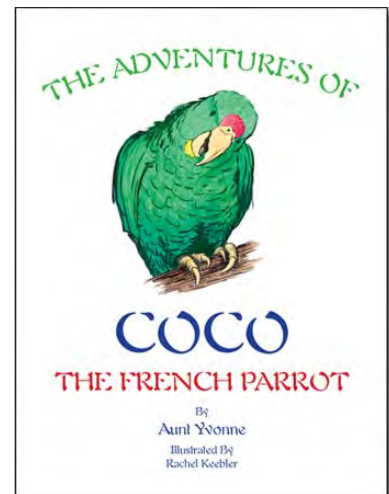
This is the story of a neighborhood. This is the story of a woman who lived the life of the mill town and its inhabitants. This is the true story of that town and its people told from her experiences of them. A creative nonfiction memoir about growing up and living Franco-American. The story of a culture in Maine and beyond.

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Dozens of voices celebrate—in essays, stories, plays, poetry, songs, and art—the Franco-American and Acadian experience in Maine. They explore subjects as diverse as Quebec-Maine frontier history, immigrant drama, work, genealogy, discrimination, women, community affairs, religion, archeology, politics, literature, language, and humor. The voices, themselves, are equally diverse, including Norman Beaupré, Michael Michaud, Ross and Judy Paradis, Susann Pelletier, John Martin, Béatrice Craig, Michael Parent, Linda Pervier, Alaric Faulkner, Ray Levasseur, Yves Frenette, Paul Paré, Yvon Labbé, Rev. Clement Thibodeau, Bob Chenard, Denis Ledoux, Josée Vachon, Greg Chabot, Jean-Paul Poulain, Stewart Doty, Rhea Côté Robbins, and many others. This is a rich resource and an engaging read, one that will resonate with many.

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***The Adventures of Coco
the French Parrot
by Aunt Yvonne;
Illustrated by Rachel
Keebler***

About the Book: This book is for children and parents to read out loud. Laugh at Coco's way to reach his goals, his great love of children, cats, and particularly Papa. Coco even was invited at school on day where he annoyed the teacher by interrupting her and was never given a second invitation.

Coco loved to be outside on the fence and talk to the neighbor's kids, the cats, the hens and birds flying by.

Coco was a unique, charming, stubborn, comical bird who can teach you some French words without you even realizing it.

34 pages; Saddle stitched; illustrated children's book; full color; catalogue #06-3089; ISBN 1-4251-1330-3; US\$16.45, C\$18.92, EUR12.83, £8.50

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(Norman Beaupré continued from page 36)

franco-américaine contemporaine], "the words that Norman Beaupré puts in la Souillon's mouth evoke the social, cultural and linguistic reality of the contemporary Franco-American society. It becomes a means of survival since she is the guardian of a glossary and of a people." This is Norman Beaupré's 9th book: a bilingual one on folk art, five in French and three in English. He's already on his 10th work, a novel based on the artistic life of Vincent Van Gogh in Arles.

(Sitcha Deported continued from page 22)

vulnerable to deportation at anytime. Once this turn of events were known to the Sitcha Defense Committee, they made an all-out campaign of making numerous telephone calls and writing letters and e-mails to Senators Dodd, Lieberman, Kerry and Kennedy, in an appeal to them to intercede on behalf of Sitcha. The hope was that either Sen. Kerry or Sen. Dodd could submit a special bill in Congress that would have prevented Sitcha from being deported. Members of the group asked Bishop Rosazza of the Archdiocese of Hartford to call the office of Sen. Dodd on behalf of Sitcha, and Bishop Rosazza did call Dodd's office about Sitcha. However, the offices of each of the senators expressed little more than acknowledgement of reception of the communications.

Sitcha was deported on Jan. 23, 2008. He was awoken in his cell at the Plymouth County Correctional Facility (PCCF) in Plymouth, Mass., at 5AM under the pretext that he had a hearing in court. At 9AM, he was told that he was being deported, and he was moved from PCCF to the Federal Building in Hartford. While at the Federal Building in Hartford, Sitcha made the mistake of questioning the procedure of his deportation, and he was tackled by ten agents from Immigration and Customs Enforcement (ICE) who assumed that he was resisting deportation. He was hand-

cuffed behind his back, with his legs shackled, and he was then carried in the air by the agents, and thrown into a van. One agent screamed at Sitcha: "F*** you! We are stronger than you, and you will be deported today whatever you do. Immigrants have no rights here, and all the mother-f***er stuff you are asking for, will be burned!" The same agent videotaped Sitcha during the verbal abuse.

Sitcha was then transported from Hartford to JFK Airport in New York. From the time he was in New York City to the Cameroon, he was guarded by three agents from ICE, and his hands and feet were shackled. The first time he was allowed to use the toilet during the ordeal was when the plane landed in Paris, because the captain of the Air France plane interceded on behalf of Sitcha. From Paris, the plane went to the Cameroon, and before Sitcha was released, the U.S. agents returned a set of documents to Sitcha, which they claimed was his personal papers, however, his expired Cameroonian passport and his Cameroonian identification card were missing. The Cameroonian identification card that he received was that of another Cameroonian man who was held by DHS. When Sitcha left the plane, the only clothes that he had was his prison uniform, and sometime between PCCF and the Cameroon, he had lost his shoes.

The only help that Sitcha received from an official in the U.S. during the deportation is from a letter that Rep.

John Olver of the First Congressional District in Massachusetts wrote to Sitcha while he was in the PCCF. The letter seems to have helped Sitcha pass through Customs, and he was not arrested by the Cameroonian police.

Sitcha is currently living underground somewhere in the Cameroon. He cannot travel because he does not have a valid identification card, which means that he cannot pass the police checkpoints that regularly exist on all major roads every 50 kilometers within the country. Also, without the identification card, he risks arrest by simply leaving the place where he is staying, so he is effectively under house arrest. He does have the fear of being arrested by the Douala Operational Command due to his role in aiding the families of the Bepanda Nine, who were murdered in 2001 by the said paramilitary police force. Since he cannot make a living, and his monetary assets are still in the United States, he is living on the charity of others. His supporters in Connecticut and Massachusetts, who are in periodic contact with him, are trying to figure a means to get his money to him, although he finally received a check from the PCCF during the first week of April 2008 for the sum from his prison account. Within two weeks of his arrival in the Cameroon, he contracted malaria, but he has since obtained medicine to combat the disease. Sitcha is effectively a prisoner of where he is hiding in his native country.

(Marcel Roy, Member, Director and Past President of FCGSC, Is Remembered continued from page 22)

10, 1995, serving from Sept. 1, 1995 to Aug. 31, 1997. He was elected as a director on May 9, 1997, and he continued to be re-elected as a director, and he served in that office until Tues. Jan. 8, 2008, when Dir. Ivan Robinson formally announced at the monthly board meeting that he had been contacted by Marcel's wife, who told him that Marcel resigned due to cancer. All who were at the board meeting were surprised at the news, for although Marcel missed the board meeting on Tues. Dec. 4, 2007, he appeared to be in good health at the previous board meeting on Tues. Nov. 6, 2007. Also, on

Sat. Oct. 20, 2007, he appeared to be in good health when he, Pres. Susan Paquette and Dir. Albert Marceau represented the FCGSC at a booth for the Second Annual History and Culture Fair hosted by the Mashantucket Pequot Museum and Research Center at the Mashantucket Pequot Indian Reservation. The only clue as to Marcel's declining health was that he sometimes complained about pains in his lower back, in the region of his kidneys, months before his resignation.

Marcel's Presidency at the FCGSC from Sept. 1, 1995 to Aug. 31, 1997 can be best described as [Marker][Marker], both negative and positive. Marcel faced four problems during his presidency of the FCGSC: his apparent adult attention

deficit disorder which made collective decision making difficult, the persistent rumors among some of the directors that the FCGSC was about to break-up, the relationship between the FCGSC and the Killingly Historical and Genealogical Society concerning the FCGSC Annex at the KHGS, and the matter of the FCGSC charging Connecticut Sales Tax on items that it sold. Each of these problems were not settled during Marcel's presidency, with the possible exception of the rumored break-up of the society, which faded during Marcel's second year as President, possibly because one director stopped attending the then irregularly scheduled board meetings. (On Tues. *(Continued on page 39)*)

(Marcel Roy, Member, Director and Past President of FCGSC, Is Remembered continued from page 22)

June 2, 1998, the FCGSC Board began the practice to hold meetings on the first Tuesday of the month.) The first problem never left Marcel, and it was the source of continual derision by some directors behind Marcel's back. (One director, a woman, who admitted that she did not speak any French, was told by others that Marcel spoke "a crazy French." However, Roger Lacerte, owner of La Librairie Populaire, spoke extensively to Marcel in French at the FCGSC Library on Oct. 19, 1996, and he learned that Marcel spoke an Acadian dialect of French, which is unusual since Marcel grew-up in Holyoke, Mass.) The third problem was settled years later when the contract between the FCGSC and the KHGS concerning the FCGSC Annex was properly understood to mean that the FCGSC Annex consisted of 180 books owned by the FCGSC were on loan to the KHGS. The matter of the sales tax, which arose because the FCGSC planned to participate in the 4th New England Regional Genealogical Conference that was held on April 24-27, 1997 in Cromwell, Conn., was settled by 1998, when Treas. Henri Lanouette and Dir. Arthur Desrosiers made all the appropriate filings with the Dept. of Revenue Services at the State of Connecticut. (Curiously, the State of Connecticut later exempted historical societies from the collection of sales tax under Public Act No. 97-316.) Lastly, the end of Marcel's Presidency was not a smooth transition of power to the person who was elected to the office on May 9, 1997, Elizabeth Kelley of Sturbridge, Mass., for she died of leukemia on Aug. 30, 1997, two days before she would have taken office. Because of her death, the Vice-President Elect, Charles Pelletier of Storrs, Conn., became the new President of the FCGSC on Sept. 1, 1997.

The positive tumult of Marcel's Presidency of the FCGSC is best shown in 1996, when the library of the FCGSC has its greatest number of visitors, 2,557, in any single year of its existence. The previous year, the library had 2,431 visitors and then began a decline in 1997 with 2,364 visitors to the library. (The same



"Marcel Roy flanked on the left by Dir. Rolande Clark and Treas. Henri Lanouette, and flanked to the right by Dir. Rod Wilscam, Lee DeRagon, and Pres. Ed Ledogar, in front of the Old Tolland County Courthouse, Tolland, Conn., Sat. June 11, 1994. Archives of the FCGSC."

library, still open four days a week ten years later, had 983 visitors in 2006, and in 2007, 1,100 visitors.) One cause in the peak year of visitors is the article, "When the Family's from French Canada," by Bill Ryan, published in the Conn. edition of the New York Times, Sun. Jan. 21, 1996. The article caused a jump in attendance of patrons to the FCGSC Library from southwestern Connecticut. The second cause is that the FCGSC participated in FrancoFest for the second and last time in October 1996. FrancoFest was an idea by Evelyn Sirois of Windsor, Conn., who was then President of Action for Franco-Americans of the North East (ActFANE), who thought that all of the French-Canadian organizations in the state could host a special event in the Fall of 1995, and for the event to be annual. Marcel had the philosophy of growth for the FCGSC, and for the FCGSC to participate with other organizations, an idea that some directors found threatening. In Sept. 1995, the FCGSC sponsored a talk given by Rod Wilscam on Sun. Sept. 24, 1995, as participation in FrancoFest. In 1996, Marcel appointed Albert Marceau as the society's program director, who organized eleven events in October 1996 that were held on the four Thursdays of the month that had workshops, two talks on genealogy, and four talks on the history of French Canada, and on Sat.

Oct. 19, Roger Lacerte of La Librairie Populaire gave a talk, had a selection of his bookstore, and showed three documentaries and a drama. The best example of the fermentative character of the day occurred after Lacerte's talk, when Rene Dugas of Taftville appeared for an unscheduled but welcomed talk about his book, *The French Canadians in New England 1871-1930: Taftville, the Early Years*, published in 1995. The society had 398 visitors to its library in October 1996, the single busiest month of the society's existence. The events of October 1996 were billed in the FCGSC Newsletter for Sept. 1996 as, in Marcel's words: "celebrating Family History Month AND FrancoFest '96....," and the reason for the dual celebration is that some directors felt that FrancoFest was either worthless, or would somehow take over the FCGSC, but that Family History Month was acceptable and conformed to the goals of a genealogical society. In 1997 and 1998 and later years, there were the Thursday seminars of Family History Month for October, but the spirit at the seminars were not the same as those of October 1996, because Marcel was not at the helm, encouraging the Board of the FCGSC to co-operate with other French-Canadian organizations, for the benefit of the FCGSC. (Continued on page 40)

(Marcel Roy, Member, Director and Past President of FCGSC, Is Remembered continued from page 39)

Another means that Marcel encouraged growth of the FCGSC was that he advocated the development of the society's first website, created by Richard Carpenter, the husband of Recording Secretary Christine Carpenter. Again, the idea appeared threatening to some directors, the same directors who rumored about the break-up of the FCGSC. Their fear was that something bad would happen, such as someone would hack into a database, a Personal Ancestry File, created by Art St. Martin of Broad Brook, Conn., (No. 385 FCGSC), which was on a computer in the main library of the society then, and the PAF would somehow get sucked into cyberspace. (Ironically, the PAF created by St. Martin may now be lost for a different reason, for it was on a hard-drive of a computer that has since been thrown away, and it is not known if St. Martin saved copies of his PAF on disks held by the FCGSC, because, he died on Apr. 23, 2003, and his surviving family has since moved out of state.) Nevertheless, Richard Carpenter created the FCGSC website, through his home computer, so the first URL of the FCGSC has his name in it, and it was first published in the Dec. 1996 Maple Leaflet. (The same URL is found in the appendix section of Armand Chartier's book, published in 1999, *The Franco-Americans of New England: A History*.) Carpenter changed the URL on Feb. 8, 1999, still with his name in it, and the address first appeared in the April 1999 Maple Leaflet. In 2001, the FCGSC Board finally approved to purchase an URL, and it first appeared in the Oct. 2001 Maple Leaflet, and it is still in use today, [<http://www.fcgsc.org>] [jtumultuouswww.fcgsc.org](http://www.fcgsc.org).

Marcel Roy was the official representative of the FCGSC at the 56th Convention of the Union des Franco-Américains du Connecticut (UFAC), held on the weekend of Oct. 25-26, 1997 at the Marco Polo Restaurant in East Hartford. The convention was led by Pres. Normand Morneau and Vice-Pres. Therese Lachance, both of Bristol, Conn. The subject of the convention was whether or not to dissolve the UFAC and on the

second day, the conventioners voted to maintain it. Pres. Morneau said that all the participants would be contacted in the future, for any developments and the next triannual convention of UFAC. On March 14, 1998, the board of the FCGSC voted to associate with UFAC. UFAC sponsored an exhibition of wood carvings called *Sur Bois* that was held at the Institute for Community Research in Hartford, and FCGSC Dir. George Daigle had his 15 minutes of fame, because he entered four of his wood carvings to the exhibit, and on the opening night, Sat. Oct. 1, 1998, he was interviewed by WFSB-TV Channel 3, and the interview was broadcast on the 11PM news.

Marcel Roy was on the Building Association of the French Social Circle (FSC) in East Hartford, Conn., and he would be seen at their functions, such as the monthly club breakfasts.

Marcel Roy is best known for being the Building Superintendent of the FCGSC, which meant he did the unglamorous jobs of cleaning the waste baskets and the toilet, and changing the light bulbs, as well as building shelves for the library, and tables for the annual book sale. Once or twice a month, when he worked as the librarian on Sundays, he would often go to Mass at St. Matthew's in Tolland in the morning, and he would open the library at noon, one hour early, and he would bring some donuts for the other librarians and patrons. In the 1990s, he often worked as a librarian with Diane Lenti, while in more recent years, he worked with Estelle Gothberg, both of Manchester. Marcel's apparent adult attention deficit disorder was still a problem that he had, and sometimes caused frustration with other directors, but he was respected for his intentions, for he was hard-working, and he never belittled anyone in the society. On the contrary, in the early 1990s, he was against the censure of one director and past president of the FCGSC who was accused of stealing large numbers of photocopies from the FCGSC, for his rumored genealogical society. It was Marcel's attitude that all the directors were involved in the theft of free copies for personal use, and that the censure was hypocrisy, led by a clique within the board of directors.

At the FCGSC board meeting of Tues. Feb. 5, 2008, Patrick Lausier gave a report of his visit with Marcel Roy, and he said that if he did not know if Marcel were in the particular hospital room, he would not have recognized him, for Marcel lost a great deal of weight, as well as his hair. He also said that he sometimes helped Frances Roy, since she does not have a license to drive, and he would take her to the hospital to see Marcel.

I visited Marcel Roy once, on Thurs. Feb. 21, 2008, from 7:30 to 8:02PM, when he was in Room 603 of Hartford Hospital, in a wing dedicated for cancer patients. I was psychologically prepared by Pat Lausier's description, so, I was not as horrified at Marcel's emaciated body as I expected to have been horrified. When I entered the room, he was asleep, and I waited a while, and even asked a nurse if I should wake him. She said there was no problem in waking him, and we talked a while, awkwardly. All the while I spoke to him, I continually thought of the character Gollum, as portrayed by Andy Serkis in Peter Jackson's film trilogy, *The Lord of the Rings*, because Marcel was emaciated, and lost most of his hair, and his eyes were larger in his face than when I remembered him at the last board meeting of Nov. 6, 2007. I stayed only two minutes after the official visiting hours were over, in part to observe the rules, in part because I lacked anything else to say to him. As I remember the conversation, he thanked me for the Masses that I had said for his health at my home parish of Ste-Anne/Immaculate Conception in Hartford, and that he expressed concern for the health of my aging parents.

Before Marcel died, he received the last rites from his pastor, Fr. Robert Roy of St. Rose Parish in East Hartford.

On Fri. Mar. 28, 2008, Frances Roy telephoned specific persons to notify them of Marcel's death, and they in turn, notified others either by e-mail or by phone. On Sat. Mar. 29, I wrote a notice for the bulletin board of the FCGSC Library about Marcel's death and funeral. There were no visiting hours at the Newkirk and Whitney Funeral Home in East Hartford, and
(Continued on page 41)

Marcel Roy, Member, Director and Past President of FCGSC, Is Remembered continued from page 40)

Marcel's obituary was first published in the Manchester Journal-Inquirer on Wed. April 2, 2008, the day after the funeral.

The funeral mass for Marcel Roy was held on Tues. April 1, 2008 at his home parish of St. Rose Church in East Hartford, and it was said by Fr. Robert Roy, the pastor of St. Rose, as well as the parishes of St. Mary and St. Isaac Jogues in East Hartford. The interior of St. Rose Church has only two stained-glass windows, all others frosted white, and the sanctuary is centered by three banks of pews. The free-standing altar and podium are made of stained wood, equidistant from the center of the sanctuary. The tabernacle is also made of stained wood, and it is centered and affixed to the back wall of the sanctuary.

The pallbearers for Marcel Roy were James Ashmore, Jim Smyth, who was Marcel's next door neighbor, Patrick Lausier of the FCGSC and the FSC, John Dionne of the FSC, Albert Marceau of the FCGSC, and one of the undertakers from Newkirk and Whitney. The pallbearers carried the casket from the hearse, up the steps of the church, and into the narthex, where it was placed on a church truck, and two undertakers wheeled it towards the sanctuary.

Marcel's casket, which is made of stained wood with brass fittings, was in the nave, just before the sanctuary, and it was draped with a white funeral pall, and atop of it was the U.S. flag since Marcel was a veteran. (No-one from the FCGSC knew that Marcel was a veteran, for he never spoke about it.) Since the funeral mass was said during the Easter Season, there were numerous potted lilies in the sanctuary, and the Paschal Candle was lit, and it was placed between the sanctuary and the casket.

The entire funeral mass was said in English, with the exception of the Agnus Dei sung in Latin by the organist just before Communion. The first two readings were Wisdom 3:1-8 and Romans 6:3-4, 8-9 and they were read by Marcel's son-in-law, James Ashmore. Fr. Roy, who wore the white funerary vestments, read the Gospel, Luke 16:19-31, which is

about the Raising of Lazarus. (The Raising of Lazarus was recently referenced in the Gospel for Holy Monday, March 17, in John 12:1-11.) Fr. Roy opened his homily with an acknowledgement Marcel's service to others, his family, his country, since he served in the U.S. Army in Korea, and that he had a love of his heritage, for he was active in the FSC and the FCGSC. Fr. Roy himself mentioned his own heritage is in French Canada, and he said that he grew up in Chicopee, Mass., near the hometown of Marcel, which was Holyoke. The theological point that Fr. Roy made was that Death was not part of God's Creation, for it entered Creation with the Sin of Adam and Eve, and he said that a proof that Death is not part of God's original plan is found in the simple sentence, when Christ heard of the death of Lazarus: "Jesus wept." Fr. Roy concluded that the raising of Lazarus prefigured the Resurrection of Christ, Who has power over Death, that our own deaths will be overcome through the intercession of Christ, so long as we do His will.

At Communion, Fr. Roy was aided by an Extraordinary Eucharistic Minister, who did not wear an alb, but a plaid purple and white collared shirt and black pants, and to signify his office of EEM in the Archdiocese of Hartford, he wore at the end of a black cord around his neck, a wooden Greek cross with an emblem on it of loaves and fishes made of pewter.

After the funeral mass, the mourners rode in their cars in procession from St. Rose's Church to the Veteran's Memorial Field within the Silver Lane Cemetery in East Hartford. The pallbearers took Marcel's casket, which had the U.S. Flag draped over it, from the hearse, and placed it over the grave. Fr. Roy said the final prayers of the committal ceremony, as a strong wind blew on the overcast day. Then two soldiers began the flag-folding ceremony, as a pre-recorded Taps played in the distance. Once the flag was folded, one soldier gave it to Marcel's wife, and he thanked her for Marcel's service to our country. An undertaker from Newkirk and Whitney Funeral then said the funeral ceremony for Marcel had ended, and that there would be a reception at the Marco Polo Restaurant

in East Hartford. A second undertaker gave out flowers, a statice called Perez's Sea Lavender, for the mourners either to keep and remember Marcel, or to leave atop of his casket. Due to the wind, the flowers did not stay on the casket.

At the reception, Frances Roy spoke at a podium in the dining hall, and she thanked all who came to Marcel's funeral, and she said that she was glad to see the people whose names she heard from Marcel, or when they telephoned him. She said that she was glad to see the people who were simply names to her in the past, and that we were able "to break bread together." (There were about 30 people at the funeral mass, roughly half of whom were members of the FCGSC, and there were about 30 at the reception.) She told us about Marcel's devotion to the FSC and the FCGSC to the point that if the basement in their home were flooded, and if someone from either club called, he would stop what he was doing in the basement, and go to the club. She remarked that she was avenged in the end, for Marcel's actions caused only more work for himself, for when he returned home, the flooded basement would have more water in it than before he left. (There was mild laughter at her remark.) She also said that Marcel is buried wearing a navy blue sweatshirt made for the 25th anniversary of the FCGSC. She also spoke about Marcel's suffering with cancer of the kidneys, in a voice that sometimes cracked with held-back emotion. She referenced "phone calls in the middle of the night," when Marcel would call her from the hospital at all hours. Her audience was silent at her description of Marcel's suffering.

Frances Roy went from table to table, speaking to Marcel's friends and relatives. While at the table where I sat, with Susan Paquette, Evelyn Sirois, Pat and Doris Lausier and John Dionne, Frances told us that she and Marcel were members of a French-Canadian club in Hartford in the early 1970s, which has ceased to exist. She could not, nor did anyone else at the table, remember the name of the club, and she said that she was the secretary of the club, although her ancestry is Italian.

(Continued on page 42)

25 Years of the FCGSC: Part Three, Profiles of Three of the Five Living Founders

By Albert J. Marceau, Newington, CT

In the previous installment in Le Forum, the four deceased founders of the French-Canadian Genealogical Society of Connecticut (FCGSC) were profiled, and in the current installment of the series, three of the five living founders are profiled, who are Paul Hebert, Leon Guimond and Marcel Guerard.

Paul Hebert is listed as the Recording Secretary on the Incorporation Papers of July 17, 1981 for the FCGSC, and on the earliest surviving membership list of September 1981, he is member No. 5 of the society. Both sources list his home address as Enfield, Conn. He has the second shortest record of service to the FCGSC of any of the founders, next to Ethel Hodgdon, for his name does not appear on the list of volunteers for the FCGSC Library in the society newsletter for August 1982, and he did not hold any office after the initial founding of the society. On Sept. 19, 1982, the day of the first election of officers for the FCGSC, which was held at the French Social Circle (FSC) on 981 Park Street, Hartford, Delores Dupuis, (No. 48 of the FCGSC), replaced him as Recording Secretary, as reported in the FCGSC Newsletter for October 1982. In the June 1985 issue of the Connecticut Maple Leaf (CML), his new address is listed as Bear, Delaware.

On June 18, 2006, I interviewed Paul Hebert by telephone, and he said that he moved from Enfield, Conn., to his current residence of Bear, Delaware in 1983, and he remained an paying member of the FCGSC until about 1990 when he realized that the distance from the library was too great, and he would not use it in the near future. (An estimate from Yahoo Maps on the distance from Bear, Delaware to Tolland, Conn., is 262 miles.) He said that he joined the FCGSC because he was interested in his family history, and he knew Henri Carrier when he worked as an engineer at the Merrow Machine Company in Hartford, Conn., a company

which moved to Newington, Conn. in the Fall of 1982. (The Merrow Machine Co. is a manufacturer of industrial sewing machines, and since 2004, it is called the Merrow Sewing Machine Co., and it is located in West Wareham, Mass.) He considered Henri to be the genealogical society personified, and to be the biggest force behind the establishment of the FCGSC, for he would often go to Canada to do research. Paul Hebert said that in the early days, one name that was considered for the FCGSC was the "Franco-American Genealogical Society," but the acronym was not liked, so it was dropped. He remembered that the first meetings were held in the East Hartford Public Library, and that the East Hartford Historical Society was helpful in the formation of the society, and although he could not remember Ethel Hodgdon, who was a member of the historical society.

Paul Hebert said that he has since done most of his genealogy on the Hebert Family through the internet, from a website of a genealogical society based in New Orleans. I told him that I searched his name on the internet, and found that he invented a "Low-cost hermetically-sealed squib," and he replied that he invented it while he worked for Morton-Thiokol, and that he now works for Boeing. During the conversation, he asked about Henri Carrier, a question that demonstrates that he cut his ties with the society in 1990, for Carrier died on Jan. 31, 1991. At the end of the conversation, he suggested that the FCGSC should develop a website with membership privileges.

Before Leon Guimond became a founding member of the FCGSC, he was member No. 577 of the American Canadian Genealogical Society (ACGS) in Manchester, N.H., (The Genealogist, Feb. 1978), and member No. 160 of the American French Genealogical Society (AFGS) in Woonsocket, R.I., (Je Me Souviens, Sept. 1978).

Leon Guimond is listed as a director on the Incorporation Papers of July 17, 1981 for the FCGSC and he held membership No. 6 on the earliest known membership list of September 1981. Both sources list his address as Enfield, Conn. At the first election of the society on Sept. 19, 1982, he was re-elected as a director, as reported in the FCGSC Newsletter for October 1982. He did not finish his term in office, which lasted one year, for in the FCGSC Newsletter for March 1983, there is the report: "LONG DISTANCE He may have moved back to Maine, but Leon Guimond is still with us. Leon #6 is still actively working for the FCGSC, a recent communication from him resulted in our purchase of almost
(Continued on page 43)

Marcel Roy, Member, Director and Past President of FCGSC, Is Remembered continued from page 41)

As the reception slowly ended, Frances Roy encouraged people to take the excess food, which was being packed by the restaurant staff.

The same day, Tues. April 1, 2008, the Directors of the FCGSC had their monthly board meeting, which began at the usual time, at 7PM. Among the reports and the votes, the matter of donations in honor of Marcel Roy to the FCGSC was addressed, and the board voted to purchase books with the moneys donated in Marcel's memory, to be commemorated with a book plate on the inside front cover of the books.

Marcel Roy was a devoted Roman Catholic, and I remember in the late 1990s, after he returned from a Roy Family Reunion in Quebec, he told me that among the events at the reunion was a Mass, concelebrated by 20 priests, all with the family name of Roy. Only one time can I remember him raising his voice while he was President, and this was out of sheer frustration with some directors who were yelling at him during the board meeting. I cannot remember a time he returned the belittling remarks that were said about him. If one were to summarize his life in a sentence, he lived the Golden Rule, for he treated others as he himself would have liked to have been treated.

(25 Years of the FCGSC continued from page 42)

all of Maine's repertoires. Keep up the good work." There is no report in the quoted newsletter, nor in the newsletters of April and of September 1983, as to who replaced him as director to finish his term of office, so the logical conclusion is that the office remained unfulfilled. In the first issue of the CML, June 1983, his address is listed as Frenchville, Maine.

Leon Guimond wrote one article for the CML, published in the Winter 1992 issue. The article is really a notice of correction for the Jolin Family in volume six of *Recueil de Genealogies des Comtes de Beauce, Dorchester, Frontenac, 1625-1946* by Frere Eloi-Gerard Talbot, mariste. The article is simply entitled "Jolin (Joler)," and the opening sentence is cryptic to anyone unfamiliar with the aforementioned book, as quoted from Guimond: "While doing further research on other families who married Jolins in PQ, it was discovered that the Talbot BDF series had several errors on two particular Jolin families: #22 and #23." In the same article, Guimond also corrected an error in the Jolin Family Genealogy as published in the Jan. 1990 issue of *Le FAROG Forum*.

Leon Guimond is listed as a life member of the FCGSC in the Connecticut Maple Leaf: Members' Pedigree Charts, Special Anniversary Issue, 1981-1991, and in an examination of the sign-in sheets for the FCGSC Library, which date back to April 1984 when the library was in the FSC in Hartford, he first visited the FCGSC Library in Tolland on Mon. Dec. 29, 1986, almost two months after it first opened. (An estimate from Yahoo Maps on the distance from Frenchville, Maine to Tolland, Conn., is 510 miles.) The others at the library that day were Evelyn Durgan of Southington, Conn., Henri Carrier of Tolland, Rolande Clark of East Hartford, Richard Poitras of Tolland, and Marcel, Nancy and Marc Guerard of Hartford. From the records,

Guimond seemed to try to visit the library at least once a year, as shown in the following dates: Dec. 23 and 28, 1987; Dec. 28, 1988; Nov. 25, 1989; March 31, 1990; May 5, 1991; Nov. 27, 1992; March 16 and Nov. 29, 1993; May 5, 9, 12, 14 and Dec. 27, 1994; Nov. 27, 1995. He did not sign the logs for 1996, 1997 and 1998. The last time he visited the library was on Dec. 21, 1999. One name that often appears with Guimond's name on the logs is that of Henri Lanouette, No. 34 of the FCGSC. Both names appear on the logs for Sat. Nov. 25, 1989; Sun. May 5, 1991; Fri. Nov. 27, 1992; Tues. March 16, 1993; Mon. Nov. 29, 1993; Thurs. May 5, 1994; Thurs. May 12, 1994;



"Marcel Guerard in the newly opened library of the FCGSC in the Old Tolland County Courthouse, Nov. 1986. Note the almost bare shelves in the background, and the microfilm reader on the table. FCGSC Archives, DeRagon Collection, Nov. 1986."

Tues. Dec. 27, 1994; and Tues. Dec. 21, 1999. Most of the dates occur either just after Thanksgiving or around Christmas, days when the FCGSC Library is closed to the public, so, one can conclude that Guimond, who was likely in Connecticut visiting his children, would call Henri Lanouette, who lived in Enfield, Conn., and Lanouette would open the library for Guimond, and they would have a pleasant time together working on genealogy. There is no record for Guimond visiting the FCGSC Library from 2000 to 2007 around Thanksgiving or Christmas. (However, Henri Lanouette may have missed his Yuletide visit to the FCGSC Library with Guimond, for on Thurs. Dec. 28, 2000, he visited the library

with his nine-year old grand-daughter, Lindsey Steele, and it is the only such visit that he made with his grand-daughter. Henri Lanouette died at his home in Enfield, Conn., on Apr. 27, 2003.)

On June 14, 2006, I interviewed Leon Guimond by telephone, and he said that the reason he left the Board of Directors of the FCGSC is because he moved from Enfield, Conn., to Frenchville, Maine, in order to live in his father's house, which was built in 1886, on 220 acres of land. (His father, Albert Guimond, died on Oct. 1, 1985 in Fort Kent, Maine, as found in the pedigree chart that Leon Guimond wrote for Connecticut Maple Leaf: Members'

Pedigree Charts, Special Anniversary Issue, 1981-1991.) He said that he has since sold most of the land, but retains 65 acres, where it is "nice and quiet," and in our conversation, he somewhat boasted that he mows five acres of land regularly. Since it was June 14, he remarked that it was his 74th birthday, and he was proud to have been born on Flag Day, for he said that he flies the flag: "twenty-four seven." He also boasted that he has five children, three of whom are in Connecticut, one in Phoenix, Arizona, and one in Frenchville, Maine. He also said that he was in Korea for one and a half years, and that he spent 33 years as a concrete finisher.

As for his memories of the beginning of the FCGSC, he said that he remembers going to the ACGS with Henri Carrier and with Henri's photocopier, and they copied all the books on Kamouraska. He also said that the FCGSC was housed in the clubhouse of the French Social Circle, when it was on Park Street in Hartford, and he remarked that it was open only a couple days a week. He said that he is a life member of the FCGSC, (with membership number 6), and that he was a member of the genealogical societies in Montreal, Quebec, Manchester, Woon-

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MUSIC MUSIQUE

Don is a Franco-American ace fiddler who has been called the dean of Franco-American fiddling in Maine.

Don, who also plays guitar, mandolin and banjo, has been playing since age 6. His uncle Norman Mathieu taught him how to play guitar, and he then accompanied another uncle, Lucien Mathieu, who taught him how to play fiddle at 15.

While growing up in Rockland, he was influenced by fiddlers such as Ben Guillemette, Joe and Gerry Robichaud, and Graham Townsend. The sounds of Quebec, Ireland, Ontario and the Maritime Provinces blend in his style of playing.

Don Roy learns most of his tunes by ear, although he occasionally thumbs through collections of fiddle tunes. In keeping with Acadian tradition, Roy has been passing along his fiddling heritage to a few private students, as well as a larger workshop at the Center for Cultural Exchange, in Portland, Maine.



In 2003, Don and an apprentice won a Traditional Arts Apprenticeship grant from the Maine Arts Commission, receiving two traditional arts fellowships for excellence in traditional music.

Ethnomusicologist Bau Graves calls Roy the finest Franco fiddler in New England, whose playing, "exactly exemplifies what Franco American fiddling is all about. It is simultaneously precisely controlled and wildly danceable."

With pianist/step dancer Cindy Roy and bassist Jay Young, they perform throughout the Eastern States as the Don Roy Trio. In his spare time, Don custom crafts violins and violas.



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DISC # 8 - Compositions - (2007) (All Compositions are by Joël A. Morneau) 01-Sunrise - 02-Hesitation - 03-Medley - 04-Prelude - 05-Fantasy - 06-Storm - 07-Boston Fancy - 08-D Minor - 09-Spring - 10-Variations - 11-Chromatic - 12-Just For Fun - 13-Anthem - 14-Foolin' Around - 15-Serenade - 16-Ragtime. = **One Hour.**

DISC # 7 - Religious - (2006) 01-Let There Be Peace On Earth - 02-Holy, Holy, Holy - 03-The Gift Of Love - 04-Just As I Am - 05-Faith Of Our Fathers/Abide With Me - 06-God Love You - 07-In The Garden - 08-Beyond The Sunset - 09-Nearer My God To Thee - 10-Amazing Grace - 11-We Remember You - 12-He Touched Me - 13-This Is The Day Of New Beginnings - 14-He Washed My Eyes With Tears - 15-Rain Down - 16-How Great Thou Art - 17-Because He Lives - 18-Sinfonia - 19-You'll Never Walk Alone - 20-Après De Toi - 21-Joyful, Joyful We Adore Thee - 22-How Can I Say Thanks - 23-Majesty - 24-Pan Angelicus - 25-Agnus Dei - 26-Ave Maria - 27-All Hail King Jesus - 28-May The Good Lord Bless And Keep You - 29-Just A Closer Walk With Thee. = **One Hour.**

Joël A. Morneau — at the Piano [One Hour] ONLY PIANO! for Disc # 6.

DISC # 6 - For Lise - (2005) 01-I'm In The Mood For Love - 02-For All We Know - 03-Smile - 04-Autumn Leaves - 05-You're My Everything - 06-Embraceable You - 07-The Nearness Of You - 08-Misty - 09-The Very Thought Of You - 10-Days Of Wine And Roses - 11-Moonlight - 12-Crazy - 13-Star Dust - 14-I'm Getting Sentimental Over You - 15-Dream A Little Dream Of Me - 16-Try A Little Tenderness - 17-Unforgettable - 18-Till There Was You - 19-I'll Be Seeing You. = **One Hour.**

DISC # 5 - Dolly - (2004) 01-Dolly (Hello) - 02-Rose-Marie - 03-Diane - 04-Dinah - 05-Rosalie - 06-Maria Elena - 07-Margie - 08-Lilli Marlene - 09-Peg (O' My Heart) - 10-Mexicali Rose - 11-Mona Lisa - 12-Cecilia - 13-Louise - 14-Coquette - 15-Laura - 16-Peggy O'Neil - 17-Tangerine - 18-Ida - 19-Charmaine - 20-Mame - 21-Monica - 22-Marie. = **One Hour.**

DISC # 4 - Silver and Gold - (2003) 01-When You're Smiling - 02-Singing In The Rain - 03-The Girl From Ipanema - 04-We'll Meet Again - 05-Tennessee Waltz - 06-Blue Skies - 07-Moonlight Serenade - 08-Lazy River - 09-N'Oublie Jamais (French) - 10-Close To You - 11-Jingle, Jangle, Jingle - 12-When Irish Eyes Are Smiling - 13-At Last - 14-September In The Rain - 15-Le Bonhomme Et La Bonnefemme (French Reel) / The Old Man And The Old Woman - 16-Sweet Georgia Brown - 17-Twilight Time - 18-It Happened In Monterey - 19-Over The Waves / The Loveliest Night Of The Year - 20-Chacun Garde Dans Son Coeur (French) / Have You Looked Into Your Heart? - 21-What A Diff'rence A Day Made - 22-Silver And Gold Two-Step. = **One Hour.**

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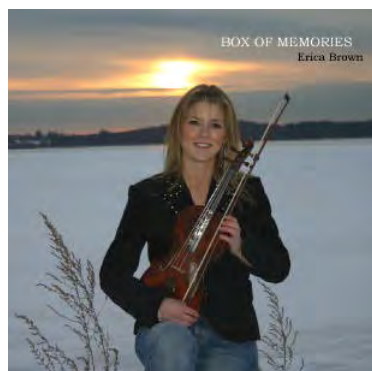
DISC # 3 - Piano Medley - (2003) (No other instruments, such as Violins, Guitars, Drums) 01-Facination - 02-Melancholy Baby - 03-As Time Goes By - 04-The Dawn - 05-I'll Get By - 06-Whispering - 07-O Danny Boy - 08-The Norwegian - 09-Tenderly - 10-Don't Take Your Love From Me - 11-I Only Have Eyes For You - 12-I Don't Want To Walk Without You - 13-Everybody Loves Somebody Sometime - 14-Scenes From The Finland Woods - 15-So What's New? - 16-I'll Never Smile Again - 17-Blue Moon - 18-Red Roses For A Blue Lady - 19-San Francisco - 20-To Love Again - 21-If I Could Be With You - 22-Laura - 23 - You Were Meant For Me. = **One Hour.**

DISC # 2 - Christmas - (2002) 01-Here Comes Santa Claus - 02-It's Beginning To Look Like Christmas - 03-Jingle-Bell Rock - 04-Silver Bells - 05-Rudolph The Red-Nosed Reindeer - 06-Christmas Medley - The First Noel- Angels We Have Heard On High-O Come All Ye Faithful - 07-Have Yourself A Merry Little Christmas - 08-White Christmas - 09-Joy To The World - 10-I'll Be Home For Christmas - 11-Winter Wonderland - 12-I Saw Mommy Kissing Santa Claus - 13-Frosty The Snow Man - 14-Auld Lang Syne - 15-Santa Claus Is Comin' To Town - 16-Rockin' Around The Christmas Tree - 17-Let It Snow, Let It Snow - 18-Blue Christmas - 19-Jingle Bells - 20-I'll Be Home For Christmas - 21-The Christmas Song - 22-O Holy Night. = **One Hour.**

DISC # 1 - English & French - (2002) 01-You're Nobody - 02-C'est Magnifique - 03-White River Stomp - 04-La Mer / Beyond The Sea - 05-It Had To Be You - 06-J'attendrai - 07-Deep Purple - 08-Que Reste-t-il de nos amours? / I Wish You Love - 09-Avalon - 10-La Vie En Rose / You're Too Dangerous, Chérie - 11-Old Jig - 12-C'est Si Bon - 13-Release Me - 14-Joel's Boston Fancy - 15-Sur La Plage Tous Les Deux - 16-Five Foot Two - 17-Et Maintenant / What Now My Love - 18-Down Yonder - 19-Les Yeux Fermés / I'll Close My Eyes - 20-Two Step (Medley) - 21-Chanson D'Amour / Song Of Love - 22-Bye Bye Blues. = **One Hour.**

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(25 Years of the FCGSC continued from page 42)

socket, and Biddeford. He also said that he does more genealogy in the Winter, and that he willing to take queries at his e-mail address: leonpat@hypernet.com. He said that he gets three or four people a month who ask him for help in their genealogy, and after he said that he does not charge much, he said that: "it sure don't pay for the books." He said that he gets visitors from California, Ohio, and Connecticut, while he gets queries from people in Maine, New Hampshire and Vermont. As for himself, he said that with the price of gas, he does not travel more than a 30-mile radius from his home. He also mentioned that he was working with another member of the FCGSC, Ray Thomas of Plantsville, Conn., on a gathering of the Charette-Charest Family Association that was planned to have taken place on Aug. 12-16, 2006, for an estimated 75 participants. He said that when he is no longer able to continue his work in genealogy, he plans to donate his entire collection of books on the subject to the library in Madawaska.

Leon Guimond ended our telephone conversation of June 14, 2006 with a remark that he had to go mow his lawn.

Leon Guimond did not mention during the telephone conversation that he compiled two books on genealogy, *Mariages de Frenchville, Maine (Saint-Luce), 1843-1970* (published in 1987 by Benoit Pontbriand), and *Mariages de la Paroisse Ste-Agathe, 1889-1989, St. Agatha, Maine*, (published in 1990 by Leon Guimond and D. Raymond). He also did not mention that he has made corrections during his genealogical research, which are published on the internet. The website that I found is entitled *Corrections and Additions to [the] Dictionnaire Genealogique de Madawaska* that he, Leon Guimond, co-wrote with Robert Chenard of Waterville, Maine in 1994 and revised in 1999. The address of the website is: <http://homepages.roadrunner.com/frenchcx/correct2.htm>.

On April 11, 2008, I telephoned Leon Guimond again, for an update on the Charette-Charest gathering, and after I quickly learned that he was hard of hearing, unlike my earlier conversation



"From left to right: Prescott Libbey Brown, Patrick Lausier, Marcel Guerard, Lee DeRagon, Henri Carrier and Jack Valois on the front steps of the Old Tolland County Courthouse, the second home of the FCGSC Library. Archives of FCGSC, DeRagon Collection, Nov. 3, 1986."

with him, he laconically said that he did not attend the gathering. Immediately after I ended my conversation with him, I telephoned Ray Thomas who told me that the gathering was enjoyable for the 13 people who attended it, and aside from the participants talking about genealogy, they visited the Blockhouse, an historic fort in Fort Kent, Maine at the confluence of the St. John River and the Fish River.

Before Marcel Guerard became a founder of the FCGSC, he was member No. 1234 of the ACGS, (*The Genealogist*, Aug. 1980), which is one number lower than another founder of the FCGSC, Paul Quintin, who held No. 1235 at the ACGS.

Marcel Guerard is listed as the Vice-President on the Incorporation Papers of July 17, 1981 for the FCGSC, and on the earliest surviving membership list of September 1981, he is member No. 3 of the society. Both sources list his home address as Hartford, Conn. He was elected as Vice-President on Sat. Sept. 19, 1982 in the first election of the FCGSC. On Sun. Sept. 25, 1983, the FCGSC again held its second election at the FSC in Hartford, and Guerard was elected as a Director of the FCGSC, and Henri Lanouette, No. 34 of FCGSC, was elected as Vice-President of the society, as reported in the October 1983 FCGSC Newsletter. The originally scheduled date for the election was May 21, 1983, but the election of officers was simply forgotten at the Spring Membership

Meeting. (To quote the newsletter from Sept. 1983: "Election: Due to an oversight at our last meeting, it is necessary for us to have an election for Directors to serve on the Board of Directors for the 1983-1984 membership year.") On Sun. May 19, 1984, he was elected as a director for a one-year term, as reported in the June 1984 CML. He took office on Sept. 1, but the formal installation of officers was held on Sun. Sept. 23, 1984, as reported in the CML, Dec. 1984. On Sun. Sept. 22, 1985, he was elected for a two-year term as a director, as reported in both the September 1985 FCGSC Newsletter and in the CML, Dec. 1985. On Sat. May 16, 1987, the first time that the elections for officers of the FCGSC were held in the Old Tolland County Courthouse, Marcel Guerard did not run again for office, and he was replaced by Marcel Roy, (No. 241 FCGSC), as a Director. The reason that he did not run for office is given in the Summer 1987 CML: "... Marcel Guerard... regretfully declined to run for re-election due to time constraints imposed by new employment."

Marcel Guerard wrote twelve articles for the CML. Two are lists of translations, the first is "Understanding Common Terms Found in French Vital Documents," in the June 1984 CML, and Glossary of Early French-Canadian Occupations," in the June 1986 CML. He wrote two articles for the Dec. 1985

(Continued on page 47)

(25 Years of the FCGSC continued from page 46)

CML, entitled "Headstone Inscriptions – St. Mary Cemetery, Lisbon," and "St. Thomas Cemetery, Griswold." In the paired articles, Guerard culled the French surnames from the list of names found in the two cited cemeteries as found in the Charles Hale Collection of the Connecticut Headstone Inscriptions, which was a WPA Project. The parishes that own the respective cemeteries are Our Lady of the Rosary Church in Jewett City, and St. Thomas' Church in Voluntown. In the same issue, Guerard wrote a third article, "Memorial to Veterans of Three Wars: North Grosvenordale," which is a list of veterans of the Civil War, Spanish-American War and World War One from the monument erected on May 30, 1932 on the grounds of St. Joseph Church in North Grosvenordale. In the June 1985 CML, he wrote six articles, four are listings of Franco-American deaths in Bristol, Norwich, Waterbury and Naugatuck for the years 1886 to 1897, another of Franco-American marriages in Waterbury for the years 1887 to 1891, and a listing of officers of L'Institut St. Joseph, L'Union St. Joseph, Societe St-Jean-Baptiste and the Bande St-Jean-Baptiste as found in the Waterbury City Directory 1888. His last article is in the Dec. 1986 CML, entitled, "Suggested Research Sources on 'The King's Daughters,' (Les Filles du Roy)." His article listed three books and two articles. The books are *Les Filles du Roi en Nouvelle-France* by Silvio Dumas, *Filles du Joie ou Filles du Roi* by Gustave Lancot, and *The King's Daughters* by Elmer Courteau. The articles are "L'immigration des filles de la Nouvelle-Angleterre au XIIe siècle" par Gerard Malchelosse, M.A.S.G in *Les Cahiers des Dix*, No. 15, and "Recherche sur les Filles du Roi dans l'état civil Parisien" by Yves Landry, *Memoires de la Societe Genealogiques Canadienne-Francaise*, dec. 1984.

Marcel Guerard also wrote a four-generation pedigree chart of his ancestry, and another of his wife's ancestry, plus two direct-line ancestry charts that are published in the Connecticut Maple Leaf: Members' Pedigree Charts, Special Anniversary Issue,

1981-1991. In the same book, he is listed as a life member of the society.

On June 15, 2006, I telephoned Marcel Guerard at his home in the south end of Hartford, and he said that he first met Henri Carrier in the genealogical library of the Latter Day Saints in Manchester, Conn. He remembered that Carrier would often travel to Canada for genealogical books, and that the bulk of the books that were initially used as the first library of the FCGSC in the French Social Circle were loaned by Lorraine Harlow. He said the first library room was effectively a large clothes closet near the club bathroom. He recollected one bad experience about the first library, for one night the club parking lot was full, so he parked his car on the nearby street of Park Terrace, and when he returned to his car later, the rear two wheels were stolen. In contrast, he liked the current location of the library in Tolland, where it was good and clean. He said that he was Vice-President of the society for one term only, at the time of incorporation. (He apparently forgot about his election to the office on Sept. 19, 1982.) He said that he contributed articles to the CML in the early years of its publication, and that he is a life member, and today, he does most of his genealogy on the internet.

To conclude on the Profiles of Three of the Five Founders of the FCGSC, it is curious that the two founders who resided in Enfield, Conn., at the time of incorporation, moved out of the state within two years of the foundation of the society. As such, there are no known photographs in the Archives of the FCGSC of Paul Hebert and Leon Guimond, because the bulk of the photos were taken at the opening of the FCGSC Library in Tolland, in November 1986. Conversely, Marcel Guerard was an officer of the society when the FCGSC Library moved from Hartford to Tolland, so he attended the official opening of the library, and so, there are photographs of him in the Archives of the FCGSC, two of which are included with the article. Of the three founders, it is clear that Leon Guimond is the most fervent in the field of genealogy, and he is the only one to have published two repertoires of marriages. His achievement is a source of pride for

him, and when I spoke to him on April 11, 2008, he remarked that the FCGSC has not published a repertoire of marriages, and I replied that some volunteers at the FCGSC have started a necrology based upon the records of a funeral home in Fall River, Mass., but the project stalled a couple years ago. Of course, both of us mentioned that the FCGSC does publish the semi-annual CML and the quarterly newsletter, The Maple Leaflet. All three of the founders use the internet, and it is curious that both Paul Hebert and Marcel Guerard said that they now do most of their research on the internet, it was Leon Guimond who offered his e-mail address for queries, and of the three, he is the only one to have published material that is easily found on the internet.

In the next installment, the remaining two founders of the FCGSC will be profiled, who are Laurette Billig and Lee DeRagon. Also in the next installment, Patrick Lausier and his wife Doris will be profiled since they both hold membership No. 4 in the society, and they replaced Ethel Hodgdon as a Founder of the FCGSC, when the Incorporation Papers of July 17, 1981 is cross-referenced with the earliest FCGSC membership list of September 1981.



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207.779.0587
207.491.7690
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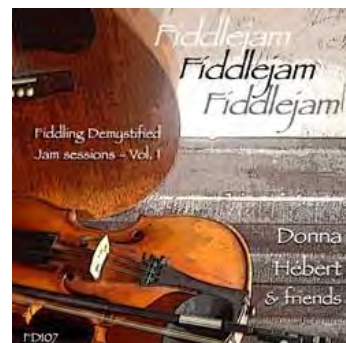
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Franco-Americans are the largest ethnic group in this state, ahead of the Irish, English, Italian, German, Scottish and Latino. The 2000 US census reports that Franco-Americans make up 27% of the total population of New Hampshire. Manchester alone is 35% Franco. No other group comes close to these figures.

Despite our superior numbers, we are an under-celebrated group. We are a proud people, but we've always been unassuming and private in our pride. It's time to cast off this modesty and stand out. We owe it to ourselves to rejoice publicly in our rich culture and varied traditions.

A first step – and an easy way – to (re)connect with our roots is to simply get together and talk about what it means to be Franco-American. I've encountered countless young Francos who, when we start talking about one or another aspect of the French identity in New England, exclaim, "I didn't know that was French! I thought everyone did that!" And they go away feeling a deeper pride than ever before, knowing that they carry inside them

a great tradition. So let's come together to share our common background, examine our similar experiences and celebrate who we are.

3.4% of the population of NH speaks French in the home. This might not sound impressive, until we realize that the only other language more commonly spoken in homes in this state is English, and that twice as many people in NH speak French at home than speak Spanish at home (1.6%). Still, I've heard Franco-Americans avow time and again, "I don't speak good French. I speak gutter French." This is nonsense; this self-abasing attitude originates in outdated linguistic snobbery and has no basis whatsoever in fact. Sadly, Franco-Americans have heard this injurious refrain repeated for so long that we've come to believe it, when in fact our French is not only valid, but honorable. It's the French of the kings of old France, of Rousseau and Molière, of Champlain. Most importantly, it's the French our people have spoken for centuries, right down to our very own mères and pères. We can be proud that our French is genuine and we can laugh at those who try to belittle us and tell us otherwise.

There are many local groups and resources available to Franco-Americans, to help us maintain our heritage and further our culture. For those wishing to deepen their appreciation of our history in the world, the

Centre Franco-Américain and the Association Canado-Américaine (ACA) each have extensive library and archive collections, open to the public. The Centre also offers French-language classes, or for those who already speak French, there's the Richelieu International, the only francophone service and charity organization in the world. The ACA is the sole Franco-American fraternal benefit society in the world and has chapters throughout our state. The American-Canadian Genealogical Society offers an easy way to connect with our ancestry and roots. And for French-language radio, every Sunday morning we have "Chez Nous" on AM 1370.

Let's celebrate and show pride in our cultural and linguistic heritage. Let's work to preserve it and promote it for our sake and for the sake of our children and grandchildren. We can all draw from the strength of knowing where we come from, from the pride of realizing we're part of a long and great tradition. And the Franco-Americans will continue with confidence and faith for generations to come.

Benoit Pelletier Shoja

9 Thompson Street

Concord, NH 03301

603-897-5182

[mailto:lafrancelaperse@gmail.com]

[mailto:lafrancelaperse@gmail.com]

FAITES SAVOIR CE QUE VOUS PENSEZ VRAIMENT

<http://fafemme.blogspot.com/>

SUNDAY, FEBRUARY 3, 2008



...the day bigotry will die in the state of Maine

...the day bigotry will die in the state of Maine is the day the leading state emporiums call to help market Franco-American women's literature: I watched a documentary on Billie Jean King and what she accomplished, at a young age, to further the cause of women's sports as a result of her work to raise the level of awareness about women's tennis as an equal player in the sports world in the 1970s. What about the equal importance of presenting diversity in the sales arena of Maine literature? Inspired by Billie Jean King, this is my manifesto in regard to that sales arena of Maine literature. Let's talk about the issue of subtle bigotries. The bigotry of book sales and publication in the state of Maine. If you are one of those enlightened venues who have come into the 21st century and include Franco-American literature, written by both women and men, as well as writings and stories in your publications, or publishing house, please read on. If you carry one Franco-American book, male-voiced, or publish, on

occasion, once or twice, over the course of your publishing history, a feature, article, or book pertaining to this culture, please read on. If you even allow an untranslated French word or two, accents correct or not, into your works, please read on. Because no matter how much you are doing, it is not enough. We need your help, still. I address this manifesto to the leading sales proprietors who promote and sell the image of the state of Maine, as if it were truth, along the lines of "The Maine That Never Was: The Construction of Popular Myth in Regional Culture" by George H. Lewis. <http://dll.umaine.edu/welcome/wom/lewis.htm> This manifesto goes even deeper than the above-mentioned essay and dares to demand that the definition of Maine go beyond the myth-building to include the actual, diverse populations in your offerings of literature, both for sale or publication. There is a claim in the state of Maine to participate in the global economy, globalization on the move, with trade missions and conferences talking about the far-reaching corners of the world and the marketing of wares. One of the leading characteristics of globalization is the erasure of local stories. A one size fits all

approach to team sales while unquestioningly accepting the bigger is better vs. the home grown, or local. What plays nicely into the globalization is the bigotry residue from eras previous when the world was on the move and colonizing was the globalization of the day. Some issues in relation to that colonizing have been eradicated, but some remain. The outreach of the Maine globalization ignores in large part the inherent populations of the diverse ethnicities that have, and still, exist in the state of Maine. Not to mention the tribes present previous to all others who came here and their Native, rich heritage. For example, as a Maine, award-winning author, if there was truth in advertising, or something less bigoted in action, I would be able to capitalize, across the board, to all marketing emporiums in the state who purport to say they represent the image of the state of Maine. The reality, marketing wise, is not so rosy as the myth, because my story, as a Franco-American woman author, does not fit the myth.

See the following website for the rest of the article: <http://fafemme.blogspot.com/2008/02/day-bigotry-will-die-in-state-of-maine.html>

See also: <http://fafemme.blogspot.com/2008/03/white-on-white-prejudices-critique.html>

COMMUNIQUÉ DE PRESSE

Une famille du Nouveau-Brunswick établit un nouveau record mondial!

Grand-Sault, Nouveau-Brunswick, Canada - 25 février 2008

Les records sont faits pour être brisés, si l'on s'en tient au record mondial des treize enfants d'une même famille, établi par une famille LeBlanc de Moncton, Nouveau-Brunswick en 2007. Ce record vient juste d'être renversé par les dix-neuf enfants d'Eugène Thériault et d'Alice Michaud de Grand-Sault, qui sont maintenant reconnus par le Livre Guinness des Records comme étant la famille ayant le plus d'enfants qui ont atteint l'âge de la retraite.

La famille comptant sept fils et douze filles sont les enfants de M. Eugène Thériault (1892-1962) et de son épouse Alice Michaud (1896-1967) nés à Grand-Sault, Nouveau-Brunswick entre 1920 et 1941 et tous les dix-neuf recevaient leur pension de vieillesse en 2007, leurs âges allant de 65 à 87 ans.

"Même si les dix-neuf enfants sont tous nés à Grand-Sault et que quelques-uns y demeurent encore, plusieurs sont déménagés aux États-Unis, en Ontario et au Québec alors c'est très difficile d'organiser des réunions de famille en considérant que la famille élargie compte au-delà d'une centaine de personnes", de déclarer M. Yvon Cyr, un généalogiste acadien reconnu et époux de la cadette Thériault, Judy.

En annonçant ce nouveau record mondial, Yvon, qui était à la tête du processus à la demande de sa nièce, Florence Thériault Coriveau (fille d'Albert Thériault) déclare: "Nous dédions ce projet à l'aînée de la famille, Yvonne Thériault Bourgoin, décédée le 11 août 2007 au même moment où l'application était examinée par l'équipe des records Guinness. Yvonne était considérée par plusieurs comme étant 'la grande dame' de la famille", d'ajouter Yvon, "et elle aurait été très fière de cette reconnaissance mondiale!"

Pour autres informations, voir <http://www.acadian.org/theriault.html>, ou contacter Yvon Cyr par courriel, <cajun@acadian.org>

Media News Release

NEW BRUNSWICK FAMILY SETS A NEW WORLD RECORD!

GRAND FALLS, NEW BRUNSWICK, CANADA; February 25, 2008

Records are made to be broken, or so it seems, given the existing world record of thirteen siblings established by a LeBlanc family of Moncton, New Brunswick in 2007, has just been smashed by the nineteen siblings of Eugene Theriault and Alice Michaud of Grand Falls, who are now recognized by the Guinness World Records [tm], as the family with the most siblings to reach pension age.

The Acadian family made up of seven sons and twelve daughters were born to Eugene Theriault [1892-1962] and his wife Alice (Michaud) [1896-1967] in Grand Falls, New Brunswick, Canada between 1920 and 1941 and all were claiming their government pension in 2007, with their ages ranging from 65 to 87 years old.

"While the 19 siblings were all born in Grand Falls where a few now remain, many have moved to the United States, Ontario and Quebec which makes it difficult to organize family reunions, considering the large extended-family of 40 spouses, 40 children, 46 grand-children and two great grand-children", Yvon Cyr a well-known Acadian genealogist and husband of the youngest sibling Judy, added.

In announcing the new world record Yvon, who headed-up the application process at the request of his niece Florence Theriault-Coriveau (daughter of Albert Theriault), said... "we are dedicating this project to the eldest sibling, Yvonne (Bourgoin), who died in August 2007, as the application was being processed by Guinness World Records [tm]. Yvonne was considered by many as the 'grand lady' of the family", Yvon added "and she would've been so proud of this recognition!"

For added information, connect to <http://www.acadian.org/theriault.html>, or contact Yvon Cyr via Email <cajun@acadian.org>



La Famille d'Eugène Thériault et Alice Michaud

[Photo taken in 1942]

FRONT ROW (Left to right): Odette [1940], Paul-Arthur [1939], Régina [1937], Lucienne [1936], Ovide [1933], Béatrice (Betty) [1934], Léon [1930],

SECOND ROW (Left to right): Antoinette [1932], Marie-Anne [1931], Jean-Baptiste [1929], Father Eugène [1892-1962], Mother Alice [1896-1967], Juliette (Judy) in mothers arms [1941], Lévi [1926], Cécile [1927], Yvonne [1920].

BACK ROW (Left to right): Léa (Twin) [1922], Léda (Twin) [1922], Jeanne [1921], Albert [1924], Alfred [1923].

**For Our Families
by**

Aline Cormier ©2001

Sons and Daughters gather round
Read these stories that we've found
of Mothers, Fathers, Sisters and Brothers
Aunts and Uncles and many others.
Some names and faces you never knew
Dates and places, we've found them too.
Some came on ships from other lands
With hopes and dreams and special plans.

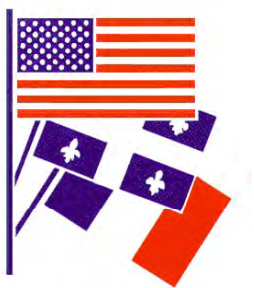
From Ireland, Scotland, Wales and England
France, Germany, China and Finland.
Landing in a strange new land
Native Americans lending a hand.
In bibles, wills, old records we look,
Cemeteries, censuses and all kinds of books.

Digging and searching day after day
Eureka we found it, Hurray, Hurray.
So our legacy to you will be
Completed pages of our Family Tree.



<http://www.acadian-roots.com/frames.html>

<http://homepages.roadrunner.com/frenchcx/>



The French Connection

**Franco-American Families
of Maine
par Bob Chenard,
Waterville, Maine**

Les Familles Guérette

Welcome to my "Genealogy Column."
Numerous families have since been published.
Copies of these may still be available by writing to the Franco-American Center. Listings

such as the one below are never complete. However, it does provide you with my most recent and complete file of marriages tied to the original French ancestor. How to use the family listings: The left-hand column lists the first name (and middle name or initial, if any) of the direct descendants of the ancestor identified as number 1 (or A, in some cases). The next column gives the date of marriage, then the spouse (maiden name if female) followed by the town in which the marriage took place. There are two columns of numbers. The one on the left side of the page, e.g., #2, is the child of #2 in the right column of numbers. His parents are thus #1 in the left column of numbers. Also, it should be noted that all the persons in the first column of names under the same number are siblings (brothers & sisters). There may be other siblings, but only those who had descendants that married in Maine are listed in order to keep this listing limited in size. The listing can be used up or down - to find parents or descendants. The best way to see if your ancestors are listed here is to look for your mother's or grandmother's maiden name. Once you are sure you have the right couple, take note of the number in the left column under which their names appear. Then, find the same number in the right-most column above. For example, if it's #57C, simply look for #57C on the right above. Repeat the process for each generation until you get back to the first family in the list. The numbers

with alpha suffixes (e.g. 57C) are used mainly for couple who married in Maine. Marriages that took place in Canada normally have no suffixes with the rare exception of small letters, e.g., "13a." If there are gross errors or missing families, my sincere apologies. I have taken utmost care to be as accurate as possible. Please write to the FORUM staff with your corrections and/or additions with your supporting data. I provide this column freely with the purpose of encouraging Franco-Americans to research their personal genealogy and to take pride in their rich heritage.

Origin Displayed: French

Spelling variations of this family name include: Gueret, Guerette, Guéret, Guérette and others.

First found in Maine.

Some of the first settlers of this family name or some of its variants were: 40 individuals who arrived from France to Canadian shores between 1600 and 1900. Among them, Jacques Gueret married in Beauport in 1694; Jean-Baptiste Gueret married in Kamouraska in 1733.

GUÉRETTE

FAMILY #1

Michel Quéret (later Guéret) [dit Latulippe*] born 1668 in France, died 1746 in PQ, originated from around Aix-en-Provence, married in 1697 at La Durantaye, PQ to Françoise Davennes, born 1680 in PQ, died 1757 in PQ, daughter of Charles Davennes and Marie DeNoyon. NOTE: see also LATULIPPE

1	Michel		1697	Françoise Davennes	La Durantaye	2
2	Joseph	1 m.	18 Nov 1726	Angélique Larochelle	Beaumont	
	"	2 m.	28 Nov 1742	M.-Anne Lacroix	St.Michel	
	Simon		30 May 1728	M.-Claire Roy	St.Vallier	3
3	Étienne		24 Feb 1773	Josette Rémillard	St.Vallier	6
6	François*	1 m.	08 Jan 1798	M.-Anne Landry	St.André, Kam.	
	"	2 m.	08 Jan 1810	Ursule Mignault	Kamouraska	10
	Bénoni*		09 Jan 1804	Salomé Paradis	Kamouraska	11
	Jean		11 May 1812	Anastasie Hudon-Beaulieu	Kamouraska	12
	Joseph		18 Sep 1815	Agathe Hudon-Beaulieu	Kamouraska	13
10	Joseph		06 Mar 1848	Esther Dumont	St.André, Kam.	20
	Ignace		12 Feb 1849	Adéline Dionne	St.Pascal, Kam.	21
11	Étienne		15 Jan 1827	Félicité Michaud	Kamouraska	22
	Théophile		12 Jan 1836	Marie Lavoie	Kamouraska	23
12	Germain		01 Feb 1842	Virginie Ouellette	St.Basile, NB	12A

(Continued on page 52)

GUÉRETTE

	Georges		21 Feb 1843	Flore Picard	St.Basile, NB	12B
	Jean	1m.	10 Apr 1837	Suzanne Martin	St.Basile, NB	12C
	"	2m.	09 Sep 1845	Basilisse Martin	Frenchville, Me.	12D
	Cyrille		19 Jan 1846	Modeste Martin	Frenchville, Me.	12E
	Jean-Ferdinand		14 Jan 1851	Aglaé Gagnon	Frenchville, Me.	12F
13	François-X.		15 Aug 1837	Adélaïde Boisbrillant	Kamouraska	28
	Alexandre		26 Jul 1842	Emilie Morin	Kamouraska	30/13A
20	Israël-J.		09 Jan 1877	Aurélien Bouchard "Ozille"	St.Alexandre, Kam.	20A
21	Théodule	1m.	24 Feb 1873	Olympe Paradis	St.Alexandre	21A
	"	2m.	25 Oct 1897	Sophie Dubé	Waterville(SFS)	
22	Pierre		11 Feb 1861	Eléonore Nicknair	St.André, Kam.	22A
23	Siméon		05 Feb 1878	Tharsille Lavoie	St.Honoré, Témis.	23A
28	François-X.		23 Jan 1866	Arthémise Roy	Kamouraska	28A
30	Honoré		26 Nov 1872	Clémentine Chouinard	Ste.Hélène, Kam.	46
	Élisée		29 Nov 1881	Odélie "Delia" Brillant	Ste.Hélène	30A
46	Wilfrid		11 Feb 1896	Victoire Michaud	St.André, Kam.	46A

The following are descendants of the above who married in Maine:

12A	Georges		13 Oct 1873	Philomène/Félinise Dubé	Frenchville	12G
12B	François		07 Jan 1878	Julie Castonguay	Frenchville	12H
12C	Ignace		09 Jan 1882	Marie Dionne	Frenchville	12J
12D	Jean		30 Jan 1866	Marie Bourgoin	Frenchville	12K1
	Félix		13 Nov 1873	Élise-Céline Dionne	Frenchville	12K2
	Laëtus		07 Nov 1886	M.-Méthilde Bouchard	Frenchville	12K3
12E	Cyrille		27 Jul 1885	Jeanne Hébert	Frenchville	12L1
	Ignace		22 Jul 1890	Desneiges Albert	St.François, NB	12L2
12F	Jean-Ferdinand		23 Oct 1881	Nathalie Soucy	Frenchville	12M1
	Joseph		23 Oct 1882	Clarisse Soucy	Frenchville	12M2
	Simon		04 Nov 1890	Céline Michaud	Frenchville	12M3
	Cyrille		31 Jul 1893	Éloïse Gagnon	St.Agathe, Me.	12M4
	Lévi		10 Feb 1902	Victoria Fortier	Rumford(St.John)	
12G	Joseph		08 Sep 1902	Élise Langlais	St.Agathe, Me.	
	Georges		04 Nov 1912	Philomène Guérette	Frenchville	12N1
12H	François	1m.	31 Mar 1913	Modeste Ouellette	Frenchville	12P1
	"	2m.	09 Jan 1953	Elisabeth Bouchard	Augusta(St.Aug.)	
	Joseph		13 Nov 1916	M.-Emelie Cyr	Lewiston(SPP)	
12J	Joseph-I.		circa 1915	Élise Sirois	Frenchville ?	12Q1
12K1	Jean		07 Oct 1900	Desanges Bossé	St.Jacques, NB	12Q2
12K2	Félix-Willie		22 May 1937	Irène Neveux	Biddeford(St.André)	
12K3	M.-Rose		07 Sep 1936	Patrice-Henry Roy	Augusta(St.Aug.)	
12L1	Alfred	2m.!	25 May 1967	M.-Ange Pomerleau	Lewiston(SPP)	
12L2	Marie		14 Jun 1920	Philias-J. Duclos	Augusta(St.Aug.)	
	Albert-J.		05 Jan 1926	Éva Desrosiers	St.Agathe, Me.	12Q3
	Lattie-M.		20 Jun 1928	Émile-Henry Lacasse	Augusta(St.Aug.)	
12M1	Fortunat		24 Feb 1908	Elizabeth Bouchard	Frenchville	12R1
12M2	Thomas		17 Jun 1912	Euphémie Picard	St.Agathe, Me.	12S1
	Cyrille		17 Apr 1917	Anna Michaud	St.Quentin, NB	12S2
	Henri		24 Jul 1917	Alexina Lepage	St.Hubert, R.-Lp.	12S3
	Albert		02 Jul 1923	Sophie Dubois	Lewiston(St.Mary)	12S4
	Alphée-J.		29 Aug 1936	Mathilda-Mgte. Gagnon	Lewiston(St.Mary)	
12M3	Ferdinand		30 Jan 1922	Alice Audette	Waterville(SFS)	12T1
12M4	Aurélla		30 Jun 1930	Hilaire-J. Roy	Waterville(SFS)	

(Continued on page 53)

GUÉRETTE

	Léon	15 Jul 1939	M.-Marthe Michaud	Waterville(SFS)	12U1
12N1	Patrick	14 Nov 1944	Bernadette Landry	Biddeford(St.Jos.)	12V1
12P1	Aurèle-J.	05 May 1941	Cléora Rancourt	Waterville(ND)	12V2
12Q1	Lorraine	28 May 1943	Laurier-Wilfrid Caron	Lewiston(St.Mary)	
	Léo-J.	01 Sep 1945	Carmen Godin	Lewiston(SPP)	
	Gérard-L.	27 Jul 1946	Marcella Bernaiche	Lewiston(SPP)	12V3
	Candide-M.	02 Sep 1946	Marcel-P. Larrivée	Lewiston(SPP)	
	René-J.	30 Jul 1949	Alma Rossignol	Lewiston(SPP)	
	Onésime-G.	24 May 1952	Wilda-E. Caron	Lewiston(SPP)	
	Rosaire-V.	06 Jun 1970	Claire Erskine	Auburn(SH)	
12Q2	Desneiges	23 Oct 1928	Ernest Marquis	St.Agathe, Me.	
12Q3	Dorina-Cécile	25 Sep 1954	Elbridge-H. Lacasse	Augusta(St.Mary)	
12R1	Léo-J.	06 Jul 1936	M.-Anna Poulin	Augusta(St.Aug.)	
	Odile-M.	18 Nov 1940	Floris-Hector Pelletier	Augusta(St.Aug.)	
	Jeannette-M.	10 Jun 1941	Léopold-Esdras Poisson	Augusta(St.Aug.)	
	Armand-J.	30 Jun 1941	Anita-Anna Gilbert	Augusta(St.Aug.)	12W1
	Corinne-M.	19 Aug 1944	Arthur Collette	Lewiston(SPP)	
	Lorette-M.	02 Sep 1946	Lucien-Rosaire Arbour	Augusta(St.Aug.)	
	Albert	24 Nov 1949	Lucille Fortin	Waterville(SFS)	
	Sylvio	24 Jul 1954	Germaine Bélanger	Lewiston(SPP)	
	Thérèse-M.	04 Jul 1961	Eugène-Wm. Michaud	Waterville(SFS)	
12S1	Orilla	06 Mar 1946	Raymond Allie	Biddeford(St.André)	
	Robert	21 May 1949	Thérèse Leclerc	Biddeford(St.Jos.)	
	Normand	29 Nov 1952	Cécile Bergeron	Biddeford(St.Jos.)	
12S2	Maurice	23 Jun 1947	Muriel Champagne	Lewiston(SPP)	12X1
12S3	Lucienne	28 Jun 1941	Donatien Tardif	Lewiston(SPP)	
	Lucien-H. 1m.	08 Aug 1942	Cécile Bélanger	Lewiston(SPP)	
	“ 2m.	21 Mar 1970	Reina Pellerin	Lewiston(SPP)	
	Fernande	23 Oct 1948	Raymond Nadeau	Lewiston(SPP)	
	Rolande	11 Jun 1949	Albert Blouin	Lewiston(SPP)	
	Roland-Robert	19 Apr 1954	Doris-C. St-Germain	Lewiston(HF)	
12S4	Aurèle	26 Apr 1947	Luciana Baillargeon	Lewiston(HC)	12Y1
	Louis	02 Jul 1947	Pauline Comeau	Lewiston(SPP)	
	Auréla	03 Jan 1948	Roger Veilleux	Lewiston(SPP)	
12T1	Rose-Emma	04 Sep 1944	Raymond-Ed. Morissette	Waterville(SFS)	
12U1	Léon	20 May 1967	Dorothy Chassé	Augusta(St.Aug.)	
12V1	Maurice-Pat.	30 Sep 1967	Diane-R. Bernier	Biddeford(St.André)	
12V2	Camilla	31 May 1969	Bruce-P. Carson	Winthrop(SFX)	
	Estelle-Laurette	26 Jun 1971	Daniel-Cleo Quimby	Waterville(ND)	
	Géraldine-Anne	20 Jul 1974	Donald-Richard Maheu	Waterville(ND)	
12V3	Barbara	15 Jun 1968	Claude Dubois	Lewiston(SPP)	
	Jacqueline	04 Jan 1969	Robert-A. Roy	Lewiston(SPP)	
	Irène	18 Apr 1970	Donald-D. Moore	Lewiston(SPP)	
	Pauline	08 Apr 1972	Raymond Goulet	Lewiston(SPP)	
	Susan	29 Sep 1973	Gérard Gagnon	Lewiston(SPP)	
	Tina-Marie	31 Mar 1977	David-Alan Wing	Lewiston(St.Pat.)	
12W1	Jeanne-C.	21 Jul 1962	Donald-C. Fortin	Augusta(St.Aug.)	
	Donald	06 Jun 1964	Patricia Dumont	Augusta(St.Aug.)	
	Constance	19 May 1973	Gary-Lewis Nadeau	Augusta(St.Aug.)	
12X1	Diane-Éva	03 Jul 1971	Richard-P. Cloutier	Lewiston(HC)	
	Anita	11 Dec 1971	Gérald Tanguay	Lewiston(HC)	
	Louise	16 Aug 1975	Maurice Boulet	Lewiston(HC)	
12Y1	Joan-M.-Anna	07 Sep 196_	Claude-L. Gauthier	Lewiston(HF)	
13A	Joseph	12 May 1874	Marie Potvin	Lewiston(SPP)	

(Continued on page 54)

GUÉRETTE

	Jean	20 Aug 1877	Délia Charette	Lewiston(SPP)	13B
	Joséphine	15 Oct 1887	Élyse Souci	Lewiston(SPP)	
13B	John	11 Jan 1904	Marie Custeau	Springvale(ND)	
20A	M.-Louise	16 Jun 1902	Napoléon Lamarre	Brunswick(SJB)	
	Jean-Baptiste	08 Jul 1902	Luce-Pomela Thibeault	Burnswick(SJB)	20B
	Jos.-Désiré	21 Mar 1909	M.-Joséphine Martin	Brunswick(SJB)	20C
	Louise-Exilda	10 May 1909	Alfred Marquis	Brunswick(SJB)	
	Alcide	18 Aug 1913	Lottie-M. Bibber	Brunswick(SJB)	
	Alphonsine	05 Jun 1916	Arthur Bouchard	Brunswick(SJB)	
20B	Alphonse-J.	28 Jan 1924	Rose-Aimée Vachon	Brunswick(SJB)	
	Célia	09 Jan 1928	Alphonse Petit	Brunswick(SJB)	
	Germaine	24 Oct 1932	Petro Aloisio	Brunswick(SJB)	
20C	Theresa-M.	14 Jun 1941	James-Edward White	Brunswick(SJB)	
	Elizabeth-M.	13 Jun 1942	Flavien-J. Richard	Brunswick(SJB)	
	Richard-J.	10 Jan 1953	Ann-Kent Eaton	Brunswick(SJB)	
	Robert-J.	29 May 1953	Verna-E. Joslyn	Brunswick(SJB)	20D
20D	Edward-J.	30 Jul 1977	Janet-Alma Cantara	Brunswick(SJB)	
	Darlene-Ann	07 Jun 1975	Gordon Field	Brunswick(SJB)	
21A	Amanda-M.	03 May 1897	Hubert Veilleux	Waterville(SFS)	
	Élida	18 Jun 1900	Joseph Pleau	Waterville(SFS)	
	Anna	01 May 1905	Joseph Poulin	Waterville(SFS)	
22A	Joseph	09 Jan 1905	M.-Jeanne Bouchard	Caribou(SC)	22B
22B	Célia	24 Feb 1925	Joseph Thériault	Caribou(SC)	
23A	George	03 Apr 1928	Huldah Armstrong	Brunswick(SJB)	
28A	Marie	24 Apr 1893	Joseph Gagnon	Brunswick(SJB)	
	Joséphine-M.	28 Oct 1895	Prudent Racine	Brunswick(SJB)	
30A	Alvine	12 Jan 1915	Alfred Boies	Lewiston(St.Mary)	
	Sadie-M.	22 Aug 1915	Joseph Pelletier	Lewiston(St.Mary)	
46A	Raoul	07 Jul 1924	M.-Louise Ouellette	Lewiston(St.Mary)	46B
	Charles-E.	07 Jul 1924	Julie Currier(Carrier)	Winthrop(SFX)	46C
46B	Murielle	23 Apr 1949	Conrad Davis	Auburn(St.Louis)	
	Normand-Eugène	11 Apr 1959	M.-Jeanne Asselin	Auburn(St.Louis)	
46C	Theresa	18 May 1946	Charles Morrison	Winthrop(SFX)	
	Lawrence	29 Aug 1953	Gail-Ann Lincoln	Winthrop(SFX)	46D
	Raymond	08 Aug 1955	Gervaise Provencher	Lewiston(SPP)	
	Robert-Chls.	15 Sep 1979	Betty-M. Kelley	Winthrop(SFX)	
46D	Richard	24 Jul 1982	Susan Healey	Winthrop(SFX)	

(See the fall issue of Le Forum for more Guérette genealogy)



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Trivia:

Founded by the French and the Indians, Chicago is pronounced with the French pronunciation of the sound ch as opposed to the English ch (China, Chair, etc...)

Detroit was founded by Antoine de la Mothe Cadillac, a French army captain and was originally called Fort Pontchartrain du Détroit, after the minister of marine under Louis XIV and the French word for "strait."

The limousine, invented as a co-project between Ford and Cadillac, is named for the French province of Limousin, and is associated with the long cloaks once worn by the shepherds there[1]

The Louisiana Territory, sold to the United States in 1803, comprised 15 of today's modern states (from North to South: Montana, North Dakota, South Dakota, Wyoming, Minnesota, Iowa, Nebraska, Colorado, Kansas, Missouri, Oklahoma, Arkansas, Louisiana and parts of Texas and New Mexico).

Little Canada, Minnesota located between Minneapolis and Saint Paul, Minnesota has the largest French-American (or Canado-Américaine) community outside the Northeast.

The first daylight march of the KKK occurred in Milo Maine



Endowment

One way to support Le FORUM while at the same time reserving life income is the establishment of a charitable gift annuity with the Franco-American Centre Le FORUM Fund at the University of Maine Foundation. Call 1-800-982-8503.



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Le FORUM

Centre Franco-Américain, Orono, ME 04469-5719

**THE FRANCO AMERICAN CENTRE
OF THE
UNIVERSITY OF MAINE**

The University of Maine Office of Franco American Affairs was founded in 1972 by Franco American students and community volunteers. It subsequently became the Franco American Centre.

From the onset, its purpose has been to introduce and integrate the Maine and Regional Franco American Fact in post-secondary academe and in particular the University of Maine.

Given the quasi total absence of a base of knowledge within the University about this nearly one-half of the population of the State of Maine, this effort has sought to develop ways and means of making this population, its identity, its contributions and its history visible on and off campus through seminars, workshops, conferences and media efforts — print and electronic.

The results sought have been the redressing of historical neglect and ignorance by returning to Franco Americans their history, their language and access to full and healthy self realizations. Further, changes within the University's working, in its structure and curriculum are sought in order that those who follow may experience cultural equity, have access to a culturally authentic base of knowledge dealing with French American identity and the contribution of this ethnic group to this society.

MISSION

- To be an advocate of the Franco-American Fact at the University of Maine, in the State of Maine and in the region, and
- To provide vehicles for the effective and cognitive expression of a collective, authentic, diversified and effective voice for Franco-Americans, and
- To stimulate the development of academic and non-academic program offerings at the University of Maine and in the state relevant to the history and life experience of this ethnic group and
- To assist and support Franco-Americans in the actualization of their language and culture in the advancement of careers, personal growth and their creative contribution to society, and
- To assist and provide support in the creation and implementation of a concept of pluralism which values, validates and reflects affectively and cognitively the Multicultural Fact in Maine and elsewhere in North America, and
- To assist in the generation and dissemination of knowledge about a major Maine resource — the rich cultural and language diversity of its people.

**LE CENTRE FRANCO AMÉRICAIN DE
L'UNIVERSITÉ DU MAINE**

Le Bureau des Affaires franco-américains de l'Université du Maine fut fondé en 1972 par des étudiants et des bénévoles de la communauté franco-américaine. Cela devint par conséquent le Centre Franco-Américain.

Dès le départ, son but fut d'introduire et d'intégrer le Fait Franco-Américain du Maine et de la Région dans la formation académique post-secondaire et en particulier à l'Université du Maine.

Étant donné l'absence presque totale d'une base de connaissance à l'intérieur même de l'Université, le Centre Franco-Américain s'efforce d'essayer de développer des moyens pour rendre cette population, son identité, ses contributions et son histoire visible sur et en-dehors du campus à travers des séminaires, des ateliers, des conférences et des efforts médiatiques — imprimé et électronique.

Le résultat espéré est le redressement de la négligence et de l'ignorance historique en retournant aux Franco-Américains leur histoire, leur langue et l'accès à un accomplissement personnel sain et complet. De plus, des changements à l'intérieur de l'académie, dans sa structure et son curriculum sont nécessaires afin que ceux qui nous suivent puisse vivre l'expérience d'une justice culturelle, avoir accès à une base de connaissances culturellement authentique qui miroite l'identité et la contribution de ce groupe ethnique à la société.

OBJECTIFS:

- 1 – D'être l'avocat du Fait Franco-Américain à l'Université du Maine, dans l'État du Maine et dans la région.
- 2 – D'offrir des véhicules d'expression affective et cognitive d'une voix franco-américaine effective, collective, authentique et diversifiée.
- 3 – De stimuler le développement des offres de programmes académiques et non-académiques à l'Université du Maine et dans l'État du Maine, relatant l'histoire et l'expérience de la vie de ce groupe ethnique.
- 4 – D'assister et de supporter les Franco-Américains dans l'actualisation de leur langue et de leur culture dans l'avancement de leurs carrières, de l'accomplissement de leur personne et de leur contribution créative à la société.
- 5 – D'assister et d'offrir du support dans la création et l'implémentation d'un concept de pluralisme qui value, valide et reflète effectivement et cognitivement le fait dans le Maine et ailleurs en Amérique du Nord.
- 6 – D'assister dans la création et la publication de la connaissance à propos d'une ressource importante du Maine — la riche diversité



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